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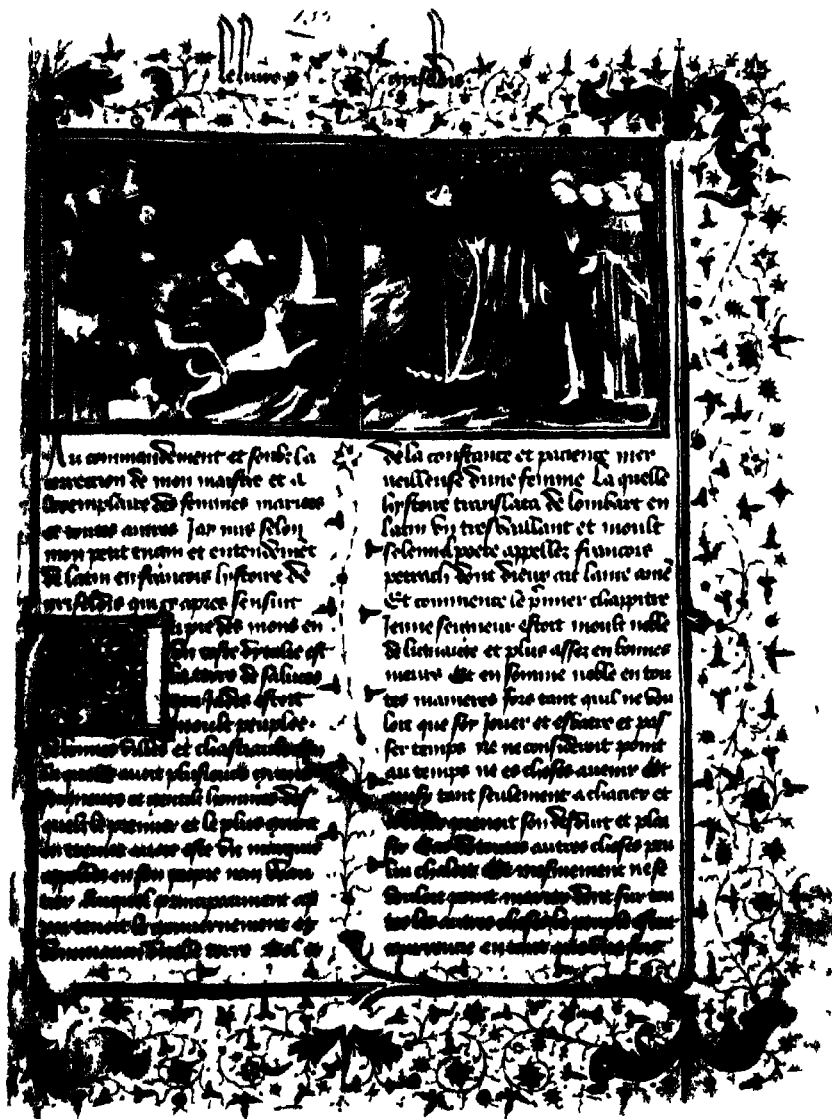
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"Griseldis" 12459

The opening page of Le Livre Griseldis, Chaucer's French source for the Clerkes Tale, from MS français 12459 at the Bibliothèque Nationale in Paris (PN3). This manuscript is the base for the text given in the present volume.

The Literary Relationships of Chaucer's *Clerkes Tale*

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TO
KARL YOUNG

PREFACE

IN this study of the literary relationships of Chaucer's *Clerkes Tale*, I have sought to accomplish three chief objectives: to determine precisely the poet's sources for his tale of Griseldis; to establish satisfactory texts of the sources; and to examine the poet's treatment of them. By no means the least difficult of these undertakings—and I believe the most important—was the establishment of the texts. The texts which I here offer first appeared in the *Sources and Analogues of Chaucer's Canterbury Tales*, the recent co-operative project of the Chaucer Group of the Modern Language Association.¹ The scope of that work, however, permitted little else than the bare presentation of the texts themselves, there was no opportunity for an exposition of the editorial methods by which the base manuscripts were selected and the texts established. These deficiencies I have sought to make good in the present volume, here will be found the justification for my texts in the *Sources and Analogues*, and here will be found (I hope) adequate proof of the generalizations—some contrary to hitherto accepted opinion—which I expressed in the brief introduction to the texts in the earlier volume.

In pursuing the researches for this study, which have taken me into the principal libraries of Italy, France, Belgium, Germany, Switzerland, and England, I have incurred more obligations than it will be possible for me to particularize in the brief confines of this foreword. I remember especially the kindness of His Eminence Eugène Cardinal Tisserant, Acting Librarian at the Vatican, who, even before my arrival in Rome some years ago, was good enough to search for certain manuscripts of which I had imperfect notations, and to send me information of manuscripts which were to be found at other Italian libraries than the *Biblioteca Apostolica Vaticana*. For similar services either before my arrival or during my brief sojourns, I am indebted to the officials and attendants at the Laurentian and National Libraries in Florence, the Brera and Ambrosia Libraries in Milan, the National Library in Naples, the Bavarian Library in Munich, the Municipal Library in Bern, the Royal Library in Brussels, the National Li-

1 I am grateful to the University of Chicago Press, publishers of the *Sources and Analogues*, for permission to reprint my texts in the present volume.

brary in Paris, the Arsenal, Sainte-Geneviève, and Mazarine Libraries also in Paris, the Library of Grenoble, the Library of Lyons, the British Museum, and the Bodleian.

At Oxford and Cambridge, where I came in late August during the season when the College libraries are generally closed, I was so fortunate as to be granted access to a number of manuscripts which ordinarily would have been inaccessible at the time. Mr. H. F. Dyer, a sub-librarian, admitted me to the library of Balliol College, Oxford, and Mr. H. Butterfield, the Librarian at Peterhouse, Cambridge, kindly transferred a manuscript for my use to the University Library, where I was permitted to examine it at my leisure. And I recall gratefully how Mr. William Spens, the Master of Corpus Christi College at Cambridge, in the absence of the Librarian unlocked the doors of the *Biblioteca* and permitted me to work alone there through the long hours of a late summer afternoon.

Petrarch scholars have been most graciously helpful. After reading my short preliminary study concerning Chaucer's source manuscripts for the *Clerkes Tale*, which appeared in June, 1932, in the *Publications of the Modern Language Association*, President Ernest H. Wilkins of Oberlin College was kind enough to send me a letter suggesting that I communicate with Professor Vittorio Rossi (since, I record with sorrow, deceased), at that time chairman of the Commission for the National Edition of Petrarch's works going forward in Italy, and President Wilkins increased my indebtedness by himself writing to Professor Rossi in my behalf. In a long, four-page, closely written communication, Professor Rossi generously imparted to me information of the first importance concerning the location of the more noteworthy Petrarch codices, and my choice of the twenty-four manuscripts upon which I base my edition has been largely influenced by Professor Rossi's observations.

I desire also to express appreciation of the helpfulness of Professor R. K. Root, of Princeton, who, hearing a paper which I read before the Chaucer Group of the Modern Language Association at Madison, Wisconsin, in 1931, kindly volunteered to turn over to me certain photostats of early prints which had formerly been the possession of Professor A. S. Cook, and these I have found most useful in my studies. To Mr. W. A. Cate, who is author of an article on the folk-tale origin of the Griselda story and is now preparing a volume on the subject, I am grateful for a number of lengthy letters helpfully summarizing his views. Professors G. L.

Hendrickson and R. T. Hill of Yale both were good enough years ago to give me hours of their time helping me over the difficulties of Latin and Old French; and I am grateful for their assistance and suggestions. For more than one bit of scholarly help I owe thanks to my colleague and friend, Professor Carl F. Strauch. And to Professor Benjamin C. Nangle, Editor of the *Yale Studies in English*, I am thankful for his able discharge of an unusually difficult editorial task.

Above all, I am indebted to Professor Karl Young. In its original form, my book was a doctoral dissertation undertaken at his suggestion, written under his supervision, and submitted in candidacy for the doctoral degree at Yale University. That the finished volume is dedicated to him is no empty gesture, but rather due acknowledgment of the part he played in leading me into the subject and (once I had undertaken the long task) in guiding me, quietly and efficiently, whenever I required guidance.

The Committee on Publication of the Department of English at Yale University approved my manuscript for publication in the *Yale Studies in English*, and the Committee on Research Activities of the Modern Language Association of America approved it for publication under the auspices of the Association, to both these committees I express my gratitude. Finally, I thank Yale University and the American Council of Learned Societies for the generous subventions which have made possible the appearance of this book in the *Yale Studies in English* as a joint publication of the Yale University Press and the Modern Language Association of America.

J. B. S.

January, 1942

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I.

INTRODUCTION

History of the Griselda Story in the Fourteenth Century

THE story of Griselda and her patience is notable in that it has engaged the attention and exercised the narrative power of three of the chief literary figures of the fourteenth century—Boccaccio, Petrarch, and Chaucer. The present study is concerned principally with Chaucer's telling of the tale, and seeks to define the precise relationship between his version and the other versions extant when he wrote. There were certainly six such versions, probably seven. Boccaccio first told the narrative in his native Italian and put it at the conclusion of his famous century of tales, the *Decameron* (1353)¹. Thence Petrarch took it, twenty years later (1373), retelling the story in Latin and elaborating upon the relatively bare outline which he had from Boccaccio. Almost simultaneously with Petrarch's redaction, Giovanni Sercambi, likewise relying upon Boccaccio, related the story yet once again (ca. 1374), retaining the Italian language and condensing rather than expanding the novella. After these versions, all emanating from Italy in the third quarter of the fourteenth century and all based upon the original Italian version of Boccaccio, the scene shifts to France, the time changes to the last quarter of the century, and the model becomes Petrarch's Latin, rather than Boccaccio's Italian. There appeared two prose French translations of Petrarch's version: one by Philippe de Mézières (1384–89)—the version which, with some changes, found its way into *Le Ména-gier de Paris* (ca. 1393), and an anonymous prose translation, of indefinite date, but certainly written before Chaucer penned the *Clerkes Tale*. The final version which can, with certainty, be dated before the close of the century is the French play *L'Estoire de la Marquise de Saluce Miz par Personnages et Rigné* (1395), based upon De Mézières' translation from Petrarch. One other telling of the story which originated in France may also have been in existence before Chaucer died: it is in Latin verse, based upon Petrarch, and "metrificata per P. de Hailles."² These are the versions

1 This, and the other observations in this paragraph concerning dating, will be authenticated or proved later on in the chapter when I discuss each of the versions at length.

2 Bibliothèque de Poitiers, MS 93, fol. 96v.

antecedent to or contemporary with Geoffrey Chaucer's English redaction; and it is to them that we must turn if we are to examine the background from which the *Clerkes Tale* emerged. Before doing this, however, it will be well to spend a word or two upon the ultimate origin of the story.

In its ultimate origin, the story of Griselda and her patience is a folk tale. To be sure, the forms in which it was first told among the folk, and in which it was disseminated among the peoples of the world, were considerably different from the form in which we know it in the works of Boccaccio, Petrarch, and Chaucer. Yet the main characters, the chief plot elements, and the narrative sequence of the literary versions serve definitely to link these versions with a special class of folk tales which have been denominated the Patience Group of the Cupid and Psyche genre.³ The Cupid and Psyche folk tales, as every reader of Pater's *Marius the Epicurean* will recall, deal with the love of a mortal for an immortal and with the obstacles which their unusual love encounters.

3 As early as 1871, R Kohler indicated a belief in the folk-tale origin of the story of Griselda (*Kleinere Schriften*, Berlin, 1900, II, 501 ff., and 534 ff., Ersch and Gruber, *Allgemeine Encyclopädie der Wissenschaften und Künste*, 1. Sect., Bd. 91, Sp. 413b-421a, "Die Griseldis-Novelle als Volksmärchen," Gosche's *Archiv für Literaturgeschichte*, Leipzig, 1870, I, 409-27), and more recently E. Castle has argued that the four *märchen* printed by Kohler in the last-named article antedate Boccaccio ("Die Quelle von Boccaccios Novelle," *Archivum Romanicum*, VIII [1924], 281-93). M. Landau would derive the story from the Calumniated Wife cycle of folk tales (*Die Quellen des Dekameron*, Stuttgart, 1884, pp. 158 f.). E. Levêque (*Les Mythes et les Légendes de l'Inde*, p. 524) and A. de Gubernatis ("De Sacountala a Griselda," *Cronache della Civiltà Ellenica-Latina*, III of the new series, 465 ff.) would derive it from the story of Sakuntala in the Mahabharata. Petit de Julleville finds the most ancient germ of the tale in the stories of the Intended Bride, as in Marie de France's "Lai del Frêne" (*Histoire du Théâtre en France, Les Mystères*, II, 343).

Professor G. L. Kittredge, in a brief footnote in his article "Arthur and Gorlaug," *Harvard Studies in Philology and Literature*, VIII (1903), 241, was the first scholar to associate the story definitely with the Cupid and Psyche folk tales. He expressed belief that it was probably a rationalized development of some folk tales combining the Cupid and Psyche type with the Calumniated Wife cycle. In a lecture reported in the *Boston Evening Transcript*, Tuesday, February 5, 1924, p. 5, under the caption "Folklore Influence in Chaucer," Professor J. M. Manly expressed the opinion that for the original ending of a tale of the Cupid and Psyche type has been substituted one from a story of the Intended Bride. This latter opinion is essentially that accepted and developed by D. D. Griffith in his interesting monograph, *The Origin of the Griselda Story*, Seattle, 1931. From a more thorough study and a fuller knowledge of the Cupid and Psyche folk tales, W. A. Cate concludes that contamination with the Intended Bride story is an unnecessary and erroneous hypothesis, since the Patience Group (as he calls them) of the Cupid and Psyche folk tales account for all the elements in the Griselda story ("The Problem of the Origin of the Griselda Story," *Studies in Philology*, XXIX [1932], 389-405). Mr. Cate has based his study upon thirty-seven variants of the Patience Group, extant in eleven different tongues. A full exposition of the problem is promised in his forth-

The distinguishing characteristics of the Patience Group (a highly specialized western development of the genre) and the relationship of the story of Griselda to this group have been briefly outlined as follows: "The Griselda story is derived from a special development of Cupid and Psyche folktales in which the other-world lover places upon his mortal wife requirements that, no matter what happens, she be obedient and neither show emotion (particularly that she not weep) nor protest, and in which children are mysteriously taken away from her, ostensibly to their death—actually to be reared by friends or relatives of the husband; and in which, during the celebration of the wedding of her husband to a new bride, the true wife—who has helped make preparations for the wedding—is recognized, [and] restored to her rightful place, and the children [are] returned."⁴

In addition to the obvious parallelism in narrative sequence linking the Griselda story to the Cupid and Psyche folk tales, as outlined in this résumé, there are present in the tale of Griselda certain vestigial relics of the pre-literary form—elements which, either illogical or impertinent in the literary versions, become fully comprehensible only when we realize that they are traces of the primitive folk tale. Among these is Griselda's pre-nuptial vow of implicit and unquestioning obedience, regardless of what demands her husband may place upon her. This is merely the rationalization of what, in the folk tales, appeared as tabu pure and simple: as a condition of his marriage with a mortal, the other-world lover warned his bride-to-be, and exacted from her a promise, never to give visible signs of distress at his unusual and apparently inexplicable behavior—specifically, in many of the folk tales, never to weep even a single tear.⁵ Another element to be explained by the folk-tale origin is the marquis's inhumanly cruel

coming volume to be entitled *The Griselda Story: Its Source and Interpretation*. Meanwhile, he has been kind enough through private correspondence to communicate to the present author his chief findings. For a comprehensive study of the whole body of Cupid and Psyche folk tales, see E. Tegethoff's *Studien zum Märchentypus von Amor und Psyche*, Bonn and Leipzig, 1922.

For theories which would explain the Griselda tale as a historical episode or merely as a medieval exemplum, see Griffith, pp. 13–16.

⁴ Cate, p. 399.

⁵ Griffith, pp. 83–90. Mr. Cate, in correspondence with the present author, observes: "There is another particularly significant characteristic of the Patience Group—the fact that the original tabu, which forbade the mortal woman to see her lover in the night, has, in the most perfectly preserved versions, been relegated to a secondary position and there has been substituted as the specific and primary condition of the union the expressed injunction to obedience, self-control, and submis-

and apparently motiveless testing of his wife's promise of uncomplaining subjection. Considered as the doings of a human husband who seems at bottom to love his wife, the marquis's actions are illogical and inexplicable, but viewed as the demands of an other-world creature, himself bound by supernatural laws beyond his power to alter or abrogate, they become easily comprehensible.⁶ Certain details of the Griselda story are also relics of the folk tale: such as the stress on Griselda's clothing, involving the complete divestiture of her old clothing before she is endowed with the new by her husband, and her subsequent return to the old, and the final restoration of the new.⁷ The association of the meeting between the marquis and his bride with a body of water (which frequently in the folk tales serves as an entrance to the other world),⁸ the marquis's fondness for hunting,⁹ Griselda's loving and obedient service to her father,¹⁰ the father's distrust in the marriage,¹¹ and the unnatural primitiveness of the wedding¹² seem also to be elements which hark back to the pre-literary form of the story.

Out of the stuff presented by some variant of the Patience Group of the Cupid and Psyche folk tales, Boccaccio wove the story of Griselda which appears at the conclusion of the *Decameron*. Precisely how much of the story as we find it in the *Decameron* is due to the folk tale, and how much is due to Boccaccio's refashioning and elaboration of his folk-tale materials, is not an easy problem to solve. Localization of the story in Saluzzo, and the names of the characters as we now have them, are undoubtedly to be ascribed to Boccaccio. To him also, of course, are due the literary qualities of the novella, with its skilful, compressed, realistic narrative technique. He may also have removed the supernatural, other-world elements from the tale, as Professor Griffith seems inclined, not too dogmatically, to believe,¹³ though Boccaccio's impatience with Gualtieri, as Mr. Cate observes,¹⁴

6 Griffith, pp 68-72 I quote again from Mr Cate's correspondence "The thirty-seven variants of the Patience Group represent all degrees of culture from the most primitive to the most highly rationalized, and show definitely and graphically the evolution of the lover from a supernatural visitant to an arbitrary and uncontrolled noble or prince"

7 Griffith, pp 91-93

8 *Ibid*, pp 85-87

9 *Ibid*, pp 66-67

10 *Ibid*, p 72

11 *Ibid*, p 74

12 *Ibid*, p 94

13 Griffith, pp 119-20

14 In his correspondence Mr Cate writes "The evidence is conclusive that Boccaccio had no inkling of the true nature of Gualtieri as he appears in the most primitive form of the story . In the treatment of the irrational and uncontrolled character of Gualtieri, Boccaccio, towards the latter part of the novella, evidences a certain annoyance"

seems sufficient proof that the story came to him already humanized by the folk, and that he did not rightly understand the origin of Walter's arbitrary actions. Mr. Cate, therefore, would admit less originality on the part of Boccaccio than would Professor Griffith. At any rate, to Boccaccio must go the credit for organizing the tale and setting it on the road to literary prominence. For the last story in the *Decameron*, given to the world in 1353,¹⁵ is the source from which ultimately all subsequent versions, in whatsoever language, derive.

Some twenty years after Boccaccio had written his *Decameron*, it fell by chance into the hands of his friend and master Petrarch, now grown old, full of years and honors, and destined to die before a score of months had passed. It is not surprising that Petrarch had not looked into the work before, for both the great humanist and, under his influence, Boccaccio put little store by literary things done in the vulgar tongue: immortality (they felt) could be reserved for, and deserved by, only those works which had been invested with the universality and permanence of the Latin language. But somehow (Petrarch himself does not seem to know whence they came) these light tales of Boccaccio's youth had found their way to Petrarch's study. Looking into the manuscript, the old scholar discovered that they were written in prose and in Italian; so he examined them only cursorily, dipping into them here and there, but really reading with attention only the opening and the close of the work. The latter, containing the tale of Griselda, appealed to him immensely. He learned it by heart, and repeated it to his friends. Finding that his friends liked it as much as he himself, he determined to make the tale accessible also to those in other countries by bestowing upon it the honor of translation into Latin.¹⁶

Petrarch began his translation on a Spring day in late March or early April, 1373,¹⁷ during his temporary sojourn in Padua, whither for safety during the war between Padua and Venice he had re-

15 The novelle were written between 1348 and 1353 (G. Lipparini, *La Vita e l'Opera di Giovanni Boccaccio*, Florence, 1927, p. 71) Cf. G. Korting, *Boccaccio's Leben und Werke*, Leipzig, 1880, pp. 673-75.

16 The facts in this paragraph are taken from Petrarch's own account in *Epistolae Seniles* xvii 3 (Preface). I give a text of this letter later on in this study (chapters xiii-xiv), all my references are to part and line in my own text. Quotations from *Sen* xvii 4 (beginning "Ursit amor") are taken from the Chaucer Society's reprint in *Originals and Analogues*, pp. 170-72. All other quotations, unless otherwise specified, are from the Basle edition of 1581.

17 For the date of Petrarch's translation, see Jusserand, pp. 999-1001. Mather, pp. 1-5, Tatlock, pp. 156-64. The best of these accounts is Mather's, for he knows something about the manuscripts behind the tale. Jusserand's account is marred by

paired from his beloved little house at Arquà.¹⁸ Sometime in April the translation was completed, and Petrarch, determining appropriately to dedicate the *opusculum* to Boccaccio, prefixed a note explaining to his friend how the *Decameron* had fallen into his hands and why he had thus ventured to retell from it the story of Griselda. This preface, beginning "Librum tuum," and the tale itself, beginning "Est ad Ytalie latus occiduum" and ending "hec

the fact that he does not know that Book xvii of the *Seniles* consists of four letters, not three, consequently his conclusions require considerable revision.

The date of April, 1373, for the conclusion of composition on *Sen* xvii 3 (the Griselda letter) finds proof in the internal references which link together all four letters in the last book (xvii) of the *Epistolae Seniles*. In *Sen* xvii 1—a brief note forwarding *Sen* xvii 2 and 3 to Boccaccio, to whom all three letters are addressed—Petrarch describes briefly how the two longer letters, especially *Sen* xvii 2, were written. He wrote *Sen* xvii 2, he says, immediately upon concluding *Sen* xvii 3. Now, *Sen* xvii 2 is dated by Petrarch "Patavi, iii Kalendas Mayas" (April 28, I copy the date from MS Laur. Acquisti e Doni 266, fol. 151v). The year is clearly 1373, for it was during that year that Petrarch was residing at Padua in April. Consequently, allowing an appropriate time for the composition of *Sen* xvii 2, we may confidently fix the date on which Petrarch finished the whole letter containing the tale of Griselda at some time in April, 1373.

There is abundant proof that the two letters referred to in *Sen* xvii 1 are *Sen* xvii 2 and 3. The descriptions in *Sen* xvii 1 fit the other two letters perfectly. The first letter is spoken of as "de re alia non parvam tibi epistolam" this is *Sen* xvii 3, which certainly is no short epistle. Of the second letter, Petrarch says, "Scripti epistolam tibi alteram eiusdem pene magnitudinis"—that is, it is almost as long as the first. This letter is *Sen* xvii 2, and the description fits, for in the Venice, 1503, edition of Petrarch's works, *Sen* xvii 2 occupies 384 printed lines, *Sen* xvii 3, 517. Moreover, it is obvious that *Sen* xvii 1 was written to accompany two longer letters to Boccaccio, and the position in which Petrarch placed it in the *Epistolae Seniles*, immediately preceding *Sen* xvii 2 and 3 also written to Boccaccio, seems to be proof enough in itself that it is intended as an introductory explanation of those two letters. Again, the first of the two long letters referred to in *Sen* xvii 1 (which I have identified as *Sen* xvii 3) was copied by a friend of Petrarch's, whereas the second long letter (which I have identified as *Sen* xvii 2) was written in Petrarch's own hand. These things Petrarch tells Boccaccio in *Sen* xvii 1. Now, Petrarch is very careful also to tell Boccaccio the order in which he wants the letters to be read. "Read first the second letter, written in my own hand," he directs, "that in another hand read afterward, I have given this order to them" ("Illam ergo alteram manu mea scriptam prius leges, illam aliene manus postea, hunc eis ordinem dedi" *Sen* xvii 1, with my own punctuation). Granted the identifications made above, the order insisted upon by Petrarch for the two long letters sent with *Sen* xvii 1 corresponds exactly with the order in which he arranged the second and third letters of Book xvii of the *Seniles*.

The final proof comes from Boccaccio. In a letter written after the death of Petrarch, he requests copies of two long letters which he has been informed Petrarch wrote to him, but which he has not received. His description of these letters tallies perfectly with the contents of *Sen* xvii 2 and 3, and proves that Petrarch had dispatched the two letters together. The pertinent passage is quoted on p. 11 below.

18 Hostilities began in the middle of 1372, though a short truce held up actual invasion of the Padovano until November, the war lasted until September, 1373 (Hartt, I, 650-58). Petrarch reluctantly deserted Arquà and took refuge in Padua on November 14, 1372 (Korting, p. 444, see also *Sen* xiii 16 and 17).

muliercula passa est," constitute a single letter which later Petrarch inserted in his *Epistolae Seniles* as xvii 3.

The whole letter now completed, Petrarch prepared to make a fair copy of it, for his original manuscript was filled with blots and corrections.¹⁹ A friend volunteering to do this work of transcription, Petrarch willingly resigned the mechanical task to younger (we may assume) and more nimble fingers. But his mind continued to be occupied with Boccaccio, for among his papers lay unanswered letters from his Certaldese friend—letters which at first he had not intended to answer, since they contained suggestions that he somewhat abate his unceasing labors and retire to a more leisurely sort of life—ideas not pleasing to the active, untired mind of Petrarch. Now relieved of copying the Griseldis letter, he fell to answering Boccaccio's unpleasant epistles, and under his quill the answer grew until it was almost as long as the letter his friend was copying. This answer to Boccaccio's letters Petrarch wrote out fairly in his own hand, and at its conclusion he added the place and date: "Patavi, iiii Kalendas Mayas, ad vesperam" (April 28).²⁰ Later he inserted it among the *Epistolae Seniles* as xvii 2, immediately in front of the Griseldis letter.

The two letters to Boccaccio were duly addressed, and put aside to await a carrier. But the times were troublous and the wars continued, nearly two months elapsed before a messenger fit to bear the letters was found.²¹ At the last moment Petrarch decided to add a third, very brief letter, explaining to Boccaccio how and when the two long epistles had been written, and how Boccaccio had almost received no answer at all to his distasteful communications, and how the delay in Petrarch's sending of the present epistles was due to the paucity of postmen in war times. This brief note, written when the letters were sent, in middle or late June, 1373, Petrarch later set at the head of the other two, as the first epistle in the last book of his *Seniles* (*Sen.* xvii 1), serving as an introduction to, and explanation of, *Sen.* xvii 2 and 3.

The carrier left Padua, bearing with him the packet of three letters intended for Boccaccio. But Boccaccio never received them. Somewhere between Padua and Certaldo the carrier was held up by the guards of the passes; and the obviously pacific contents of Petrarch's letters did not save them from confiscation.

19. "Lituris obsitam" (*Sen.* xvii 1). All the facts in this and the next paragraph are taken from the same letter.

20. MS. Laur. Acquisti e Doni 266, fol. 151v.

21. "Ambas autem prope duos menses quo scripte erant nuncio non occurrente dictavi" (*Sen.* xvii 1).

Subsequently Petrarch learned that the letters had never reached their destination. Almost a full year after they had been sent, and only a little more than a month before his death, he copied out once more the introductory note and the story of Griseldis (*Sen* xvii 3), adding a revisory touch here and there.²² The war now over, it may be that he intended to make good the former miscarriage of the letter and dispatch it once again to Boccaccio. He could not refrain, however, from adding new observations on the story: these took the form of an additional letter which he appended to the tale, in the *Epistolae Seniles* it comes at the very end, as *Sen* xvii 4.²³ Having completed this new let-

22 This I prove below, in the chapter on the classification of the Latin manuscripts (chapter iii). Both Jusserand (p. 1001) and Mather (p. 2, note 3) have suspected that there may have been two Petrarchan versions of the tale. Jusserand, however, baselessly assumes that all manuscripts of the 1373 version have been lost, and Mather believes that merely the presence or absence of the "Ursit amor" (*Sen* xvii 4) is sufficient to determine whether a text dates from 1373 or 1374. Neither makes any study of the texts themselves, which alone can lead to safe conclusions. Such a study I attempt below, in the chapter on the classification of the Latin manuscripts.

23 This is the letter beginning "Ursit [or Arsit] amor tui," erroneously printed in the Basle editions and in the Chaucer Society's *Originals and Analogues* as a continuation of the epistle containing the story of Griseldis. Of the twenty manuscripts employed to establish the text and variants of *Sen* xvii 3 given later in this study, seven contain also *Sen* xvii 4 (Vat6 Laur3 Lac Bay5 Mlb Vat3 Ricc). In each of these manuscripts there is a distinct break at the conclusion of the story, and the "Ursit amor" begins with a new initial. In one manuscript (Lac) the Griseldis letter is headed cxxvi, the "Ursit amor," cxxvii. Three of the manuscripts (Vat6 Laur3 Bay5) give separate rubrics to the "Ursit amor," that in Bay5 reading "Ad eundem de reliquis superioris epistole et de imponendo tandem finem huic epistolari stilo." The same rubric appears in the Venice 1501 and 1503 editions of Petrarch's works, where the "Ursit amor" is definitely numbered "iiii" in Book xvii of the *Seniles*. At the library of Peterhouse, in Cambridge, is a manuscript of the *Epistolae Seniles* (MS. 81) in which the letters are numbered throughout the "Ursit amor" appears in Book xvii, introduced by the rubric quoted above from Bay5, and headed by the number "iii."

As the Basle editions are at fault in telescoping *Sen* xvii 3 and 4, so also they err (and in this respect also the Venice 1501 and 1503 editions err) in concluding the letter with the date 1373. I have not found this date in any manuscript. As early as 1797, Baldelli (p. 219) pointed out, from manuscript evidence, that the true date is 1374. Both Jusserand (p. 1001) and Mather (pp. 2-3) give the correct date. Avena (p. 23) cites the date of 1374 from the Neapolitan manuscript viii c. 7 (which I also have examined), and from this date proves that *Sen* xvii 4 was written a year later than *Sen* xvii 3. Each of the seven manuscripts which I mentioned above as containing *Sen* xvii 4 gives the date 1374.

Professor E. H. Wilkins, in his helpful little *Modern Discussions of the Dates of Petrarch's Prose Letters*, Chicago, 1929, gives the symbol *Sen* xvii 3a to designate the "Ursit amor." But in the definitive National Edition of the *Epistolae Seniles*, the symbol to be employed for this letter is *Sen* xvii 4, as is indicated by advance references in the introduction to Professor Rossi's edition of *Le Familiari* (Rossi, I, lxiii, lxvii, et passim). In the present study I adopt the form of reference consistent with Professor Rossi's.

ter, postdating the old ones by a whole year, he felt impelled to set down the place and date. It was the last letter that Petrarch ever wrote. The old man, perhaps sensing that the shadow of death might soon fall upon him, made it his valedictory both to his epistle-writing and to his friends. He had grown weary and intended to write no more.²⁴ One must believe, therefore, that it was with no common emotion that he put those last few words upon the parchment. "Valete amici. Valete epistole. Inter colles Euganeos, vi Idus Iunias, MCCCCLXXIII" (June 8, 1374).²⁵

The valedictory nature of this last letter, its preeminent fitness to close the *Epistolae Seniles* and stand at the very end of all his letters, may justify a suspicion that Petrarch never intended to send it to Boccaccio—may have written it, that is to say, solely for the purpose of rounding out the collection of his letters and bringing them to a fitting close. At any rate, Boccaccio never received even this second copy of the Griseldis story. He had heard from Brother Ludovico of the Order of Hermits that Petrarch had at some time dispatched two long letters to him, one in answer to his own and the other containing the Griseldis, but they had never reached him, and four months after Petrarch's death, we find Boccaccio writing to Francesco da Brassano, the dead scholar's son-in-law, requesting that copies of the two letters be forwarded to him. The request is dated November 3, 1374. "Praeterea summo opere cupio," he writes, "si commodum tuo fieri potest, copiam epistolae illius, quam ad me satis longam et extremam scripsit, in qua, credo, sententiam suam scribebat circa ea, quae sibi scripseram, ut tam assiduis laboribus suis amodo parceret [*Sen.* xvii 2]. Sic et copiam ultimae fabularum mearum, quam suo dictato decoraverat [*Sen.* xvii 3]. Misit tamen ipse ambas has, ut frater Luysius noster de Ordine Eremitarum asserit. Verum desidia portitorum in itinere periire. Credo opere presidentium praesentationibus, qui saepe indigne surripiunt et sui juris iniuste faciunt."²⁶

The redaction of the tale which Petrarch sent to Boccaccio, but which Boccaccio never received in its author's lifetime, was no mere translation of the final narrative in the *Decameron*. Petrarch reworked the story with a free hand, generally expanding and elaborating the economical version which he had before him, but

24 "Sane huic taedio accedit aetas, et lassitudo rerum pene omnium, scribendique non satietas modo, sed fastidium, quibus iunctis inducor, ut tibi amice, et omnibus quibus scribere soleo, quod ad hunc epistolarem styllum attinet ultimum, vale dicam" (*Sen.* xvii 4, see *Originals and Analogues*, p. 172)

25 Cited from Lac, fol. 155r

26 F. Corazzini, *Le Lettere Edite ed Inedite di Messer Giovanni Boccaccio*, Florence, 1877, p. 384

occasionally abridging or omitting elements which were not consonant with his interpretation of the novella.²⁷ He alters the whole tone and spirit of his original. The worldly, somewhat licentious attitude of Boccaccio is replaced by an elevated, moral, almost pious point of view. Boccaccio's touches "lascivie liberioris"²⁸ are either altogether omitted or transformed into something "pia et gravia."²⁹ An illustration of this difference between the two versions may be cited from that part of the story in which Walter is answering the request of his followers that he take unto himself a wife. They have offered to select for him a bride sprung from fitting parents. Gualtieri, reflecting his creator's Iachimo-like suspicion concerning the virtue of the whole female race, and indeed doubting that constancy may be found in either sex, says: "E il dire che voi vi crediate a' costumi de' padri e delle madri le figliuole conoscere, donde argomentate di darlami tal che mi piacerà, è una sciocchezza, *conciò sia cosa che io non sappia dove i padri possiate conoscere, nè come i segreti delle madri* di quelle, quantunque pur cognoscendoli, sieno spesse volte le figliuole a' padri e alle madri dissimili."³⁰ Petrarch rejects the slighting aspersion upon the morality of parents, and substitutes instead a pious maxim, bringing in the name of God and completely transmuting the worldly tone of his original into something grave and moral: "Illam vobis quam offertis querende curam coniugis remicto, eamque humeris meis ipse subeo. Quis unius enim claritas confert alteri? Sepe filij dissimillimi sunt parentum. *Quicquid in homine boni est, non ab alio quam a Deo est.*"³¹ This transformation is but indicative of the totally different spirits in which the two versions are steeped.

The remarks with which each writer concludes his story are also typical, and illustrative of their divergent points of view. Boccaccio hints broadly that Griselda, when she had been cast off by Gualtieri in her shift, would have done well to requite such actions by bestowing her favors upon a lover who would have given her fine robes for her back. "Al quale non sarebbe forse stato male investito d'essersi abbattuto ad una che, quando fuor di casa l'avesse in camicia cacciata, s'avesse sì ad un altro fatto scuotere il pelliccione, che riuscita ne fosse una bella roba."³² Petrarch, come to the end of the tale, is filled with pious admiration for the

27 Two brief, inadequate statements of Petrarch's alterations will be found in Kohler, *Die Griseldis-Novelle*, p. 409, and in Golenistcheff-Koutousoff, pp. 28-32.

28 *Sen. xvii 3*, Pref. 14.

30 *Originals and Analogues*, pp. 154-55.

32 *Originals and Analogues*, p. 170.

29 *Sen. xvii 3*, Pref. 18.

31 *Sen. xvii 3*, I. 55-59.

patient sufferings of his heroine, and finds in her fortitude and constancy an example for all human beings to follow under the afflictions with which God may see fit to try our human frailty.³³

It is but natural that this difference in attitude should find reflection in differences in characterization in the two versions. Boccaccio's Gualtieri is depicted as harsher, more cruel than Petrarch's Valterius. On more than one occasion Gualtieri is beseeched by those about him to moderate the harshness of his deportment toward Griselda. When Gualtieri publicly announces that he will divorce Griselda, his worthy advisers urge him to reconsider; when he sends his wife away in her shift, they beg him to allow her a single garment to hide her nakedness; and when the marquis forces his quondam wife to receive the wedding guests in her mean habiliments, the ladies about him plead that she may be allowed to retire to a chamber or at least be fittingly clothed. To those who thus beseech him Gualtieri uniformly returns a flat refusal. Petrarch omits all these petitions to the marquis. Similarly, he omits the condolences which the ladies bestow upon Griselda at the loss of her children. Petrarch's Valterius, moreover, prepares Griselda with mild words for the loss of her infants, and at the final parting, he excuses his actions as but the constrained duty of a reluctant prince to whom great fortune is great servitude. All these omissions and alterations Petrarch made, it would seem, to soften the harshness of the marquis's actions and make him appear as somewhat less the monster than Boccaccio's Gualtieri shows himself to be.

Some indication of Boccaccio's attitude toward his hero has already been given. His express judgment at the end of the tale, however, deserves quotation. "Che si potrà dir qui, se non che anche nelle povere case piovono dal cielo de' divini spiriti, come nelle reali di queglii che sarien più degni di guardar porci, che d'avere sopra uomini signoria"³⁴ This impatient and unequivocal condemnation may be taken as Boccaccio's final word upon Gualtieri. It is significant that, in utilizing this passage, Petrarch retains the first half in praise of Griselda, inserting it considerably earlier in the tale;³⁵ but he omits altogether the unqualified disapproval of the marquis. To be sure, he cannot approve the actions of Valterius, but his disapproval is implied, rather than flatly expressed, and certainly his attitude is quite different from Boccaccio's, for instance. "Cepit, ut fit, interim Valterium, cum iam ablactata esset

33 Sen. xvii 3, vi 69-81.

34 *Originals and Analogues*, p. 170.

35 Sen. xvii 3, ii. 3-4

infantula, mirabilis quedam quam laudabilis (*doctiores iudicent*) cupiditas, *sat expertam* care *fidem* coniugis *experiendi altius et iterum atque iterum retentandi.*"³⁰

Petrarch takes pains to give us a fuller portrait of Griseldis than Boccaccio does. He gives us a little picture (lacking in the *Decameron*) of her hard but virtuous life as a herd-girl, and of her loving attendance upon her aged father. Throughout the story, he permits her to talk more, and thus reveals more fully her complete, unquestioning submission to the will of her husband and her deep and tender love for both husband and children. He adds little details to heighten the pathos of her submission, such as that, after the supposed death of her daughter, Griseldis not once mentioned the child to her husband. On the whole, Petrarch's Griseldis emerges as more emotional, more deeply touched with wifely and motherly love, than Boccaccio's Griselda. A single illustration may be cited. In Boccaccio's version, when Griselda is finally informed that these youths are her own children and not the prospective bride and brother-in-law of the marquis, she weeps for joy, the ladies withdraw with her to another chamber and there fittingly clothe her, and she comes back to rejoice in her newly-found children. In Petrarch's version, as soon as Griseldis learns the identity of her children, she rushes at once into their arms, it is only after she has felt them in her embrace and wept over them copiously that she retires to be decked with garments proper to her station.

These differences in characterization and in the general tone and spirit of the two versions are matched by other differences in the narrative itself. Some of these I have already mentioned, especially numerous omissions made by Petrarch because the omitted elements did not fit his conception of the characters. Other departures by Petrarch should be recorded. (1) For instance, instead of Boccaccio's bare statement that Gualtieri's followers frequently urged him to marry and offered to find him a bride, Petrarch gives a long speech, full of sententious maxims regarding the uncertainties of life, in which the leader of the deputation urges the reluctant marquis to take a wife. (2) In the immediately following part of the story, however, as if in compensation, Petrarch compresses rather than expands his original. In Boccaccio's version, after Gualtieri has promised to marry, he one day calls his folk together and announces in a speech that he has chosen the bride and in a few days will espouse her. Petrarch omits this speech, and pre-

sents the whole incident in only a few words. (3) Boccaccio's Gualtieri, sending for Giannucolo, makes previous arrangements with him to marry his daughter, but in Petrarch's version, Janicola, like everyone else, knows nothing about the coming espousal until the actual proposal is made. (4) After Griselda agrees to the marriage, she is, according to Boccaccio, stripped naked before the hut in the presence of all, in Petrarch's account, the exchange of clothing is not so shamelessly effected. (5) In the Italian novella, Gualtieri's retainers at first think him foolish to take such a wife, but later, on perceiving her excellence, they change their minds. This is all omitted by Petrarch. (6) In Boccaccio's tale, Gualtieri announces to Griselda very early, even when he tells her that her son must be disposed of, that ultimately he will be forced to put her away. In Petrarch's version, there is no hint of the divorce until over a decade later, when Valterius sends to Rome for the counterfeited bulls. (7) Boccaccio's Gualtieri announces publicly, in the presence of his people but in the absence of Griselda, that he will put his wife away and take another. According to Petrarch, the people learn of the marquis's intention indirectly, through the counterfeited bulls of which a report is spread among them.

In narrative sequence Petrarch made some important alterations. The simplest and most effective way to make these clear is to present plot skeletons of the last half of the story from both versions, and set them side by side. This I do below. These brief, itemized summaries of plot are not intended, of course, to include every slight detail in the stories, although they do reveal almost all the omissions and additions made by Petrarch. I give them, however, chiefly to show the difference between Boccaccio and Petrarch in the *order* of the events, their purpose is to illustrate the alterations in narrative sequence which Petrarch introduced into his redaction.

BOCCACCIO

- (1) Son is born
- (2) Gualtieri takes son away and tells Griselda he will eventually divorce her.
- (3) Child is sent to Bologna.
- (4) Evil report of Gualtieri gets abroad.
- (5) Ladies condole with Griselda over loss of her children.
- (6) Gualtieri declares publicly (but

PETRARCH

- (1) Son is born.
- (2) Valterius takes son away.
- (3) Child is sent to Bononia.
- (4) Evil report of Valterius gets abroad.
- (5) Valterius sends for and re-

BOCCACCIO

in absence of Griselda) that he will divorce her, and announces he will apply to Pope for permission.

- (7) Gualtieri is taken to task by his worthy followers, but clings to his purpose.
- (8) Griselda hears of the planned divorce.
- (9) Gualtieri receives counterfeit letters from Rome.
- (10) Gualtieri sends for Griselda, publicly tells her that he is divorcing her, and orders her to return to her father.
- (11) Griselda replies submissively, requesting only a single shift.
- (12) Gualtieri grants her a shift.
- (13) Gualtieri's followers beseech him to give her a gown, he refuses
- (14) Griselda goes to her father's house.
- (15) Gualtieri announces to his people that he will marry a daughter of one of the Counts of Panago, and orders preparations for the nuptials.
- (16) Gualtieri sends for Griselda and instructs her to superintend preparations for the nuptials and reception of the guests
- (17) Griselda acquiesces and goes to work.
- (18) She receives as guests all the ladies of the country, whom Gualtieri has invited
- (19) Gualtieri has previously sent to his kinsman at Bologna and asked him to bring his son and daughter to Saluzzo, giving out that the girl is to marry Gualtieri. The kinsman now arrives with the children.

PETRARCH

ceives counterfeited letters of divorce from Rome, and the report is spread among the people that he will put away his wife.

- (6) Griseldis hears of the planned divorce.
- (7) Valterius sends to Bononia and tells his brother-in-law to bring the children, and the Count of Panicus sets out for Saluzzo.
- (8) Valterius sends for Griseldis, publicly tells her that he is divorcing her, and orders her to return to her father.
- (9) Griseldis replies submissively, requesting only a single shift.
- (10) Valterius grants her a shift.
- (11) Griseldis goes to her father's house
- (12) Count of Panicus sends one of his men forward to fix the day of his arrival.
- (13) Valterius sends for Griseldis and instructs her to superintend preparations for the nuptials and reception of the guests
- (14) Griseldis acquiesces and goes to work
- (15) Next day the Count arrives with the children.
- (16) Some say that Valterius is making a good change.

BOCCACCIO

- (20) Griselda welcomes the bride.
- (21) The ladies, who formerly have urged Gualtieri to keep Griselda in a chamber or at any rate give her fitting garments, sit at table and are served.
- (22) All declare Gualtieri is making a good change.
- (23) Griselda commends the new bride.
- (24) Gualtieri asks Griselda what she thinks of the new bride.
- (25) Griselda praises the bride, but warns Gualtieri against treating her harshly.
- (26) Gualtieri reveals that the bride is his daughter, and restores Griselda to her rightful place.
- (27) The ladies withdraw with Griselda and clothe her befittingly.
- (28) Griselda rejoices in her newly-found children, and there is general rejoicing and merry-making.
- (29) Giannucolo is provided for.
- (30) Gualtieri and Griselda live long and happily.

PETRARCH

- (17) Griseldis welcomes the bride.
- (18) Griseldis receives the guests, and they all, especially the strangers, marvel at her wondrous deportment.
- (19) Griseldis commends the bride and the youth.
- (20) As the guests are seated at table, Valterius asks Griseldis what she thinks of the new bride.
- (21) Griseldis praises the bride, but warns Valterius against treating her harshly.
- (22) Valterius reveals that the bride is his daughter, and restores Griseldis to her rightful place.
- (23) Griseldis rushes into the arms of her children, weeping over them in her great joy at their recovery.
- (24) The ladies clothe Griseldis befittingly, and there is general rejoicing and merrymaking.
- (25) Valterius and Griseldis live long and happily.
- (26) Janicola is provided for.
- (27) Valterius marries his daughter to a proper mate, and finally leaves his son as his heir and successor.

From these résumés, I hope, Petrarch's alterations in narrative sequence become clear. Some of the alterations are minor in importance, such as Griselda's reception of the guests (18 in Boccaccio, 18 in Petrarch), and the whispers of the retainers that the marquis is making a good change (22 in Boccaccio, 16 in Petrarch). More important is the order of events, already referred to, after the marquis reveals that Griselda is and ever shall be his wife (27-28 in Boccaccio, 23-24 in Petrarch). Still another change has to do with the Holy Father's part in the divorce. Whereas Boc-

caccio makes two references to this—first, that he intends to send for the Pope's permission (6), later, that the letters of permission have arrived (9)—Petrarch telescopes these references (5), giving them both at the point in the story where Boccaccio first mentions the matter. But most significant of all is the difference between the two versions regarding the sending for and the arrival of the marquis's kinsman with the intended bride and her brother. Boccaccio gives all this at one point, late in the story (19). Petrarch gives it much earlier (7), and then develops it at other points (12, 15) as he continues the tale. Boccaccio, that is, keeps from us the identity of the intended bride until very late; Petrarch tells us of it almost as soon as we are informed that the first wife will be put away.

Finally, as may be judged from some of the things already said, the literary styles of the two versions differ greatly. There are in the novella the characteristic Boccaccian simplicity, directness, and economy which make the events move rapidly and effectively to their conclusion. In the purely narrative art, there can be no question of the superiority of Boccaccio's rendering. Petrarch's version, on the other hand, is overlaid with rhetoric. It opens with a long geographical description of Lombardy, and a carefully wrought word-picture of lofty Mount Viso and the raging Po introduces us to the land of Saluzzo, over which the hero of our story rules. Moreover, Petrarch's primary interest is not in the story itself, as Boccaccio's. Rather it is in the characters—especially in the character of Griselda—and in the moral which he may draw from her experiences. Her thoughts and emotions, therefore, he takes pains to elaborate and set forth in full. Hence, in place of the repressed and implied emotion which we find in Boccaccio's novella, Petrarch gives us the elaboration which allows the heroine to speak forth what is in her heart.

It has been suggested³⁷ that Petrarch, though obviously and admittedly rewriting his friend's novella, may owe an additional debt to some variant of the folk tale. In the letter with which he sent his version to Boccaccio, the aged humanist let fall certain remarks which have led some scholars to believe that he knew a pre-Boccaccian form of the story. These remarks are: "cum et michi semper ante multos annos audita placuisset, et tibi usque adeo placuisse perpenderem ut vulgari eam stilo tuo censueris non indignam et fine operis."³⁸ But even if Petrarch had heard the story many years before, we can by no means be certain that the

37 Cate, p. 390. Cf. Griffith, pp. 116-18.

38 *Sen.* xvii. 3, Pref. 32-34.

tale he had heard was a folk tale. Petrarch and his friends were accustomed to entertain each other by story-telling,³⁹ and since Petrarch had only recently become acquainted with the *Decameron*, it may well be that "ante multos annos" he had heard an oral version of Boccaccio's novella. If so, his perusal of the written tale would certainly recall to his mind the tale which had been told him, and this would adequately account for the words quoted above. Moreover, it is certain from another passage in the same letter that Petrarch considered Boccaccio as the source from which the tale had arisen, for in dedicating his own version to Boccaccio, he said. "*Illic enim orta, illuc redit, notus iudex, nota domus, notum iter*"

Quisquis ex me queret an hec vera sint, hoc est an historiam scripserim an fabulam, respondebo illud Crispi: 'Fides penes auctorem (meum scilicet Johannem) sit.'⁴⁰ It seems unlikely that Petrarch would have thus put all responsibility for the events of the tale squarely and solely upon Boccaccio if he had felt that Boccaccio had merely adapted a story already existent. I cannot believe, therefore, that there is in Petrarch's remarks any evidence that he knew, and was influenced by,⁴¹ a pre-Boccaccian folk version of the story.

39 See, for instance, *Sen* xvii 3, Pref 24-29 40 *Sen* xvii 3, Pref 48-53

41 In a generous private communication to me, Mr Cate indicates certain elements in Petrarch's version which, he believes, may have come from Petrarch's recollection of a folk tale. In all these elements, Mr Cate maintains that Petrarch either is closer than Boccaccio to some variant of the folk tale, or echoes one variant of the folk tale while Boccaccio echoes another (1) When Griseldis goes away in her shift, Valterius' grief is stronger than that expressed by Gualtieri (2) Before removing the children, Valterius warns Griseldis to show the patience which she promised, this is lacking in Boccaccio (3) At the removal of her children, Griseldis' self-control seems greater than that of Boccaccio's heroine—and Petrarch informs us particularly that she restrained her *tears*, which form an important element in the folk tales (4) After each child is removed, Valterius carefully observes his wife's reaction—a borrowing from the pre-literary form in which one sigh or tear would dissolve the union (5) Petrarch gives a fuller characterization of Griseldis while she is living with her aged father (6) There is no previous arrangement with Jamicola concerning the marriage of his daughter, as there is in Boccaccio's novella (7) Petrarch gives a specific number of years between the removal of the daughter and the birth of the son, and between the birth of the son and its removal (Mr Cate does not claim that the numbers are the same as in the folk-tale variants) (8) The return of the children is signified early in Petrarch, whereas in Boccaccio we learn of it only after preparations have been made for the second wedding (9) The identity of the new bride and the length of the testing period are revealed at the point where Valterius sends to Rome for a false bull (10) Griseldis is borne away at the time of espousal on a white horse

I am not quite convinced by these points. Some of them, as I have demonstrated earlier, are to be explained by Petrarch's refashioning of the story to make it fit the new spirit and purpose which he infused into it. But Mr Cate's arguments will be elaborated in his forthcoming volume, and it is perhaps best to reserve judgment until his full arguments can be carefully studied.

Almost simultaneously with Petrarch's reworking of Boccaccio's story,⁴² another Italian, Ser Giovanni Sercambi, was likewise retelling the novella—not, however, in Latin, like Petrarch, but in the same tongue in which Boccaccio had written it. In introducing the tale into his *Novelle*, Sercambi alludes to Boccaccio's story, but maintains that his own version is a different one altogether. "E benchè la mia novella sia in similitudine d'una che messer Giovanni Boccacci ne tocca in nel suo libro capitolo cento, nondimeno questa fu altra, che rade se ne troverenno simili."⁴³ This disclaimer that the story which he is about to tell is the same as that found in Boccaccio's *Decameron* is merely a literary device, and a pretty weak one, for, as a matter of fact, Sercambi's story is a very close retelling of Boccaccio's—in long patches he employs identical phraseology. "Quantunque infatti anche in altre occasioni egli confessi la sua fonte diretta," says Rodolfo Renier, the editor of Sercambi's *Novelle*, "*cerca sempre di dare aspetto nuovo ai racconti, mutando i nomi delle persone e dei luoghi.*"⁴⁴ Sercambi's remark at the beginning of his *De Muliere Costante*, as he heads the story, is merely one of these attempts to give a new aspect to the tale. it can never be accepted as proof that he actually knew a version different from Boccaccio's.⁴⁵

His departures from Boccaccio are superficial. Gualtieri becomes Artu, Griselda's name is changed to appropriate Costantina, and old Giannucolo is transformed into a member of the opposite sex and becomes Santina, the mother of the heroine. Aside from making changes of this type and somewhat condensing the novella, Sercambi follows his model closely. How closely, even slavishly, may be demonstrated from the following short parallel, taken from what corresponds to the beginning of Part iv in Chaucer's tale

BOCCACCIO

Sopravvenne appresso, che la donna da capo ingravidò, e al tempo debito partorì un figliuol maschio, il che carissimo fu a

SERCAMBI

Sopravvenne appresso che la donna da capo ingravidò et al tempo fece uno figliuolo maschio, il che carissimo fu al conte, e vo-

42 The precise date of Sercambi's novelle cannot be fixed, but internal evidence points to 1374 or soon thereafter. See Renier, p. lvm. See also Professor Karl Young's "The Plan of the Canterbury Tales," *Kittredge Anniversary Papers*, Boston and London, 1913, p. 414, where additional references may be found, and *Sources and Analogues of Chaucer's Canterbury Tales*, Chicago, 1941, pp. 22-23.

43 Renier, p. 401.

44 *Ibid.*, pp. lix-lx. Italics are mine.

45 Cate (p. 390) seems to believe that Sercambi's remark proves he knew some version of the folk tale.

BOCCACCIO

Gualtieri. Ma, non bastandogli quello che fatto avea, con maggior puntura trafisse la donna, e con sembiante turbato un dì le disse: "donna, poscia che tu questo figliuol maschio facesti, per niuna guisa con questi miei viver son potuto, sì duramente si rammaricano che un nepote di Giannucolo dopo me debba rimaner lor signore: di che io mi dotto, se io non ci vorrò esser cacciato, che non mi convenga far di quelle che io altra volta feci, e alla fine lasciar te e prendere un'altra moghe." La donna con paziente animo l'ascoltò, nè altro rispose se non. "signor mio, pensa di contentar te, e di soddisfare al piacer tuo, e di me non aver pensiero alcuno, perciocchè niuna cosa m'è cara se non quant' io la veggo a te piacere" (*Originals and Analogues*, pp. 161-62.)

SERCAMBI

lendo più *turbare* la donna, con simile corruccio disse: Donna, poichè *tu questo* fanciullo facesti, co' miei omini *per neuna guisa posso vivere, sì duramente si lamentano che uno nipote di guardatore di vacche debbia loro signore rimanere, di che io dubito, se io non voglio esser cacciato, che non mi convenga fare quello che altra volta feci, et alla fine prender un'altra moglie* La donna con *paziente animo l'ascoltò* e con alto senno *rispuose: Signore mio, pensate di contentare voi e di me non abbiate alcuno pensieri, perocchè neuna cosa m'è cara, se non quanto a voi sta in piacere.* (Rimer, p 404)

Ten or fifteen years after these retellings of Boccaccio's tale by Petrarch and Sercambi, Petrarch's Latin version fell into the hands of Philippe de Mézières, in his earlier years Chancellor to the King of Cyprus, in his later years a dweller in the monastery of the Celestine Brothers at Paris.⁴⁶ When the Latin narrative came to his notice, Philippe de Mézières was writing his *Livre de la Vertu du Sacrement de Mariage* (1384-89),⁴⁷ and, feeling that the experiences of obedient Griseldis might well be an example to all wives, he proceeded to turn the Latin periods into French prose, and inserted the resultant tale into the last book of his work. As Petrarch did not give a bare translation of Boccaccio's tale, so Philippe de Mézières did not rest content merely to put Petrarch's words into French. He expanded his original, constantly adding details and elaborating rhetorically upon his Latin source. Yet, despite these elaborations, the narrative sequence is the same as

46 For a full and interesting account of his life, see N. Jorga's *Philippe de Mézières, 1327-1405, et la Croisade au XIV^e Siècle*, Paris, 1896.

47 Golenistcheff-Koutouzoff, p. 53. Jorga (p. 452) believed this work to have been lost.

that in Petrarch, and the changes which Petrarch made in the story are followed by the author of the French prose translation. Philippe de Mézières omitted Petrarch's geographical proem, choosing instead to convey his matter in a prologue of his own inditing, toward the end of which he indicates clearly whence he took his tale and in what spirit he adapted it to his purposes: "Et est escripte l'istoire par le dit docteur maistre Fransoys Patrac en latin hault et poetique et fort à entendre à ceulx qui n'ont pas acoustumé à lire tel latin. Toutefois, le dit Solitaire l'a translâtée de latin en françoys rudement et grossement en substance. Et pour ce que cestui livre traite de la vertu du sacrement de mariage, et la dicte marquise souverainement le garda, pour un miroir des dames mariées le dit Solitaire en la fin de son livre leur presente ceste piteuse, vertueuse et merueilleuse histoire, en priant à Dieu qu'elle leur vaille si en prendront le grain et en laisseront la paille."⁴⁸

It was between 1384 and 1389 that Philippe de Mézières wrote this translation and put it at the end of his *Livre de la Vertu du Sacrement de Mariage*. Only a few years later (ca. 1393),⁴⁹ the author-compiler of *Le Ménagier de Paris*, gathering tales for the edification of his young wife, took the story from Philippe de Mézières' work and inserted it in his own. In place of the long prologue which he found in *Le Livre de la Vertu du Sacrement de Mariage*, he put only this short introductory paragraph: "A ce propos d'obéissance, et dont il vient bien à la femme qui est obéissant à son mary, puis-je traire un exemple qui fut jà pieçà translâté par maistre François Pétrac qui à Romme fut couronné poete, le quel histoire dit ainsi."⁵⁰ At the conclusion of the tale, the compiler hastened to assure his wife that his object in narrating these events was not to request such extreme obedience from her—"God keep me," he cries, "from trying you thus! . . . I am sorry if the story tells of too great cruelty, to my mind more than in reason. And I don't believe that it ever really happened, but that's how the story goes, and I must not correct it, nor make another, for a wiser man than I am put it together and gave it its title."⁵¹

The author of *Le Ménagier* seems to say here that he has made

48 Golenistcheff-Koutousoff, p 156

49 *Mén*, I, xix-xxiii

50 *Mén*, I, 99

51 *Mén*, I, 126 "Dieu me gart de vous, par ceste manière ne par autres, soubz couleur de faulces simulations, vous en essayer! Et me excuse se l'histoire parle de trop grant cruauté, à mon advis, plus que de raison Et croy que ce ne fust oncques vray, mais l'histoire est telle et ne la doy pas corriger ne faire autre, car plus sage de moy le compila et intitula"

no changes in the tale, but has copied it faithfully as he found it in Philippe de Mézières' work. Yet there are some differences between the text found in the three manuscripts of *Le Ménagier*⁵² and the other manuscripts containing De Mézières' version.⁵³ Generally, the text of *Le Ménagier* follows its source pretty closely, but expressions are not infrequently altered, sometimes with a resulting difference in meaning, and omissions or additions of words and short phrases commonly occur. The fairest way to convey an idea of the degree of closeness between the two texts is to present a short extract from each in parallel fashion. I choose for this purpose, as quite representative, the passage which corresponds to the beginning of Part III in Chaucer's poem.

DE MÉZIÈRES

Passa le tamps, passerent les jours que la fille du marquis fu seurée. Lors le marquis, qui tant amoit s'espouse pour la tres grant vertu qu'il veoit tous les jours croistre en lui, pensa de l'esprouver et de le fort tempter. Il entra en sa chambre secretement, monstrant face tourblée, et seule à seule, aussy comme courecié, dist telles paroles a sa femme. "O tu, Griseldis, combien que à present tu soyes eslevée en ceste plaisant fortune, je pense bien que tu n'as pas oublié ton estat du tamps passé, et comment et en quelle maniere tu entras en cestui palays. Tu as esté assés de moy et es encores et chérie et amée, mais il n'est pas ainsi de mes nobles, et par especial depuis que tu eus lignié, car il ont grant desdaing d'estre subjés à dame yssue de menu peuple et de basse lignié, et à moy, qui desire vivre en pais avec eulz, convient obtemperer et consentir

MÉNAGIER

Passé le temps, les jours passèrent que la fille du marquis fut sevrée. Lors le marquis qui tant amoit s'espouse pour les grans vertus qu'il véoit tous les jours croistre en elle, pensa de elle esprouver et de la fort tempter. Il entra en sa chambre monstrant face troublée et ainsi comme couroucié lui dist ces paroles. O tu, Grisildis, combien que tu soies à présent eslevée en ceste plaisant fortune, je pense bien que tu n'as pas oublié ton estat du temps passé, et comment et en quelle manière tu entras en cestui palais, tu y as esté bien honorée, et es encores de moy chérie et amée; mais il n'est pas ainsi du courage de mes vassaulx comme tu cuides, et par especial depuis que tu eus lignée. Car ils ont grant desdaing d'estre subjects à dame yssue de petis parens et de basse lignée, et à moy qui désire, comme sire, avoir paix avecques eux, me convient obtemperer

52 Two at the Bibliothèque Nationale in Paris (MS fr 12477 and MS fr n a 6739), and one at the Bibliothèque Royale in Brussels (MS 10310). See *Mén.*, I, li-lix, Golenistcheff-Koutouzoff, pp 37-38.

53 For a list of these manuscripts see Golenistcheff-Koutouzoff, pp 34-42.

DE MÉZIÈRES

à jugement d'autrui et non pas au mien et faire telle chose de ta fille que nulle chose ne me parroit estre plus douloureuse au cuer, laquelle chose je ne vueil pas faire que tu ne la saches, si vueil que à ce faire tu t'acordes et me preste ta franche volenté et ayes patience de ce qui se fera, telle comme tu me promesis au commencement de nostre mariage." (Golenistcheff-Koutousoff, p 165.)

MÉNAGIER

aux jugemens et consentir d'aucuns et pas aux miens, et faire de ta fille telle chose que nulle ne me pourroit estre plus douloureuse au cuer, laquelle chose je ne vueil pas faire que tu ne le saches. Si vueil que à ce faire tu t'acordes et prestes ta franche volenté et ayes patience de ce qui se fera, et telle patience que tu me promis au commencement de nostre mariage. (*Mén*, I, 108.)

These passages, as I have said, are representative of the closeness between the two texts as a whole. Toward the end of the tale, a few additions of some length occur in *Le Ménagier*. Four of these come close together in the same passage, varying in length from a clause to three or four sentences. The passage has to do with Griseldis' return to the hut of her father. The redactor of *Le Ménagier* apparently could not resist embellishing the tale at this point. He puts into Griseldis' mouth a little speech, addressed to the lords and ladies who have weepingly accompanied her, urging them to impute no blame to her husband, for she deserves at his hands whatsoever he may see fit to accord her, and exhorting the ladies ever to love and honor their husbands for the great praise and renown which in the end their constancy will bring them. The other embellishments in this passage add that the lords and ladies, on their trip back to the palace, were so affected by what they had just been through that they could not look upon, nor speak with, each other, also that Griseldis' deportment towards Janicola's poor friends and her old neighbors was marked by the utmost of humility, and that Griseldis, comforting her aged father, kept his mind from dwelling upon her misfortune by speaking to him of other things. The remaining additions are few and brief, chief among them being the interesting request by Griseldis (how far it is from the spirit of Boccaccio's original tale!) that she be allowed to depart from her husband's palace *au vespre*, so that the darkness of descending night might conceal the nakedness which her single shift could not hide. To compensate for these additions, a few omissions occur.⁵⁴ Aside from these omissions and the addi-

⁵⁴ These omissions are as follows (references are to part and line in the text of De Mézières' translation found in Golenistcheff-Koutousoff, pp 157-82) I. 93 (be-

tions which have been described, the account in *Le Ménagier* closely follows that in Philippe de Mézières' *Livre de la Vertu du Sacrement de Mariage*, with only such verbal and phrasal differences as have been illustrated in the parallel excerpts given above.

Philippe de Mézières was not the only Frenchman who translated the Latin tale into his native tongue. There is another French prose translation of the late fourteenth century. Who the translator is we do not know, nor can we be certain whether his translation preceded or followed Philippe de Mézières', though it more probably followed. M. Hauvette, on inadequate grounds, dated this translation from the middle of the fifteenth century,⁵⁵ and M. Golenistcheff-Koutousoff, influenced by Hauvette, put it in the same century, but at the beginning rather than in the middle.⁵⁶ Lacking more certain methods, these scholars have based their dating on the age of the manuscripts in which the translation appears. Obviously, this will give us a *terminus ad quem*, but we can never be assured that it affords a *terminus a quo*. Judged solely by the dates of the manuscripts containing it, De Mézières' translation might also be put in the fifteenth century, for none of the codices in which it appears are certainly of the fourteenth century; and in general their age is no greater than the age of the manuscripts containing the anonymous translation.⁵⁷

As a matter of fact, however, there is reason for believing that a

tween *Janicola* and *à celui poivre homme estoit*), I 97 (between *meurs* and *nourye*), I 103 (between *son pere* and *avoit diligemment*), II 26 (between *espouse* and *le poivre* [homme is lacking] *n'osa dire mot*), II 45 (between *savoir* and *se tu voudras encliner*), III 58 (between *le cuer de* and *la marquise sans muer*), III 102 (between *ce qu'il et avoit trouve* and *la marquise de grant vertu*), III 117 (between *savoir* and *Le quel*), IV 64 (between *comparer* and *Le marquis*), IV 93 (*quand elle les nourrissoit* is lacking), V 75 (between *avec toy* and *je te rens graces*), V 77 (*mon corage apaise* is lacking), V 81 (between *ay esté espouse* and *je laisse mon lieu*), V 97 (*et non affreable* is lacking)

This list is based upon omissions common to all three manuscripts of *Le Ménagier*. I copy it from Golenistcheff-Koutousoff, p. 71, it is slightly amplified from the list of variants given by him for Part I of De Mézières' translation (Golenistcheff-Koutousoff, pp. 183-91).

⁵⁵ H. Hauvette, "Nouvelles Extraits de *Decameron*," *Bulletin Italien*, IX (1909), 5.

⁵⁶ Golenistcheff-Koutousoff, p. 83.

⁵⁷ Golenistcheff-Koutousoff (pp. 34-42) lists seventeen manuscripts of Philippe de Mézières' translation. One of these is of the sixteenth century, fifteen of the fifteenth (three early), and one of the end of the fourteenth or beginning of the fifteenth. One certainly would not be able to deduce from these dates that De Mézières' translation was written over a decade before the close of the fourteenth century, as it was. Of the anonymous translation, Golenistcheff-Koutousoff (pp. 88-97) also lists seventeen manuscripts. Sixteen are of the fifteenth century (two late, one early), and the other (Bibliothèque de Chartres, MS. 419) according to Gole-

couple of the manuscripts containing the anonymous translation do date from the fourteenth century. There is a manuscript in the Municipal Library at Bern (MS. 209) which gives a particularly good text of the anonymous translation; apparently M. Golenistcheff-Koutouzoff does not know of it, for he does not include it in his list of seventeen and makes no mention of it in his book. I cite it here because, according to the catalogue of the Library, this manuscript dates from either the fourteenth or the fifteenth century. The brief entry reads as follows. "s. XIV-XV membr. 4° f 21."⁵⁸ Another important codex in this connection is MS. 419 at the Bibliothèque de Chartres. It is put by Golenistcheff-Koutouzoff in the early fifteenth century by virtue of the following notation on folio 92v. "L'an de grace mil ccccxxii, maistre Estienne Huvete, chanoine de Chartres, donna à l'église de Chartres ce present livre pour servir et mettre en la librairie de laditte église. Priez Dieu pour lui et pour ses bienfaiteurs."⁵⁹ This note, however, is not in the handwriting of the scribe who made the codex, and records merely the gift of the book in 1422. It by no means proves that the book was made for Estienne Huvete, who gave it to the Church of Chartres, Estienne Huvete may have purchased it or come upon it in some other way. Not the date of this notation, therefore, but the date of the scribe's hand is what counts. This hand, according to the catalogue of the Library, is of the fourteenth century. I cite the description: "XIV^e siècle Parchemin. 95 feuillets 285 sur 220 millim. Rel parchemin (Chapitre)"⁶⁰ Now, since two independent judges have put manuscripts containing the anonymous translation in the fourteenth century or in the border years between that century and the next, it begins to appear that the basis for MM Hauvette's and Golenistcheff-Koutouzoff's dating crumbles, and that the anonymous translation definitely belongs in the late fourteenth century.

But aside from these considerations of the dates of manuscripts, there can be no doubt, I think, that the translation which we are discussing was written at least a few years before 1400. I have already demonstrated, in a published article,⁶¹ that there are numerous close parallels, both in diction and in details of plot and

nistcheff-Koutouzoff is of the beginning of the fifteenth century, but according to the catalogue is of the fourteenth century

58 *Cat Cod Bern*, p 258

59 Golenistcheff-Koutouzoff, p 92

60. *Cat Gen, Dép*, xi, 192

61. Severs, "Source MSS" (See the general list of books given at the conclusion of the present study)

characterization, between this French translation and Chaucer's *Clerkes Tale*. Some of these are so close that they must have been copied, either by one or the other. Since no one will maintain that the Frenchman was imitating the Englishman, it follows necessarily that the French prose translation was already in existence before Chaucer wrote his tale. It must, therefore, be of the fourteenth century.

Like De Mézières, the anonymous translator rejects Petrarch's geographical introduction. He leads up to his tale in the following brief fashion. "Au commandement et soubz la correccion de mon maistre, et a l'exemple des femmes mariees et toutes autres, j'ay mis, selon mon petit engin et entendement, de latin en françois l'ystoire de Griseldis qui cy après s'ensuit de la constance et patience merueilleuse d'une femme. Laquelle hystoire translata de lombart en latin un tres vaillant et moult solennel poete, appelez François Petrarch, dont Dieux ait l'ame."⁶²

The translation itself is quite different from Philippe de Mézières'. The latter is characterized by a prolixity which multiplies words even when it adds no new ideas. single words swell up into phrases, and phrases distend into clauses when De Mézières is translating. Frequently, too, the Celestine chooses to embellish the narrative with little additional touches—details suggested to him by those which he finds in his original, and not infrequently his additions extend even to plot elements which he adds, sometimes at length, as he enters into the spirit of the story. The anonymous translator works in a different fashion. He eschews verbalism, seems almost to be exercising himself in the art of concise, clear expression. He sticks to his original, imitating its construction and word order. Rarely does he allow himself an additional, original touch, and if he does, it is merely a single stroke, put in in the same spirit of economy with which he seems to be working throughout. The result is a version which moves more swiftly than De Mézières', avoiding the verbosity of the latter, it seems to put emphasis upon the event recorded—the plot of the tale. A fair illustration of the difference in method of the two translators is afforded by the following two parallel passages, in which I have italicized additions to, or departures from, the Latin text being translated. The passages are taken from what corresponds to the end of Part I and the beginning of Part II in Chaucer's tale.

62 Pref 1-8 Since Chaucer made use of this translation, I give a complete text of it in chapter xiii below. All my references are to part and line in my own text.

DE MÉZIÈRES

Lors tous les barons, chevaliers et subgés du marquis presens, ayans ce qu'il demandoient, de laquelle chose maintefois avoyent esté desesperéz, à une vois remercierent au marquis leur seigneur en promettant de bon cuer le pact et convenance qu'il leur avoit demandé. Grant joye ot ou palays de Saluce et par le marquis fu le jour assené de ses noces au quel il devoit prendre femme et fu commandé de faire un grant appareil, trop plus grant que par autre marquis autrefois n'avoit esté fait et que les parens et amis voisins et les dames du pays haultement fussent semons à la dicte journée, laquelle chose fu solempnelment acomplye

Entre tant que l'appareil se faisoit, le marquis de Saluce, comme il avoit acoustumé, aloit en son deduit chassier et voler. Et assés pres du chastiau de Saluce avoit une povre villete, en laquelle demouroient un paou de laboureus, par laquelle villete ou hamiau le marquis souventefois passoit Et entre les dessusdiz laboureus avoit un viel homme qui ne se pooit aidier, povre et plain de toute misere, appelé Janicola Et toute fois aucune fois es povres maisoncelles la grace de Dieu habite, car à

ANONYMOUS

Et lors tous lui promistrent et d'un consentement moult voulentiers, comme ceulx a qui il ne sembloit pas que ja peussent veoir le jour des nopces. Et fut pris et or-

donné un jour, dedens lequel le marquis dist et promist qu'il espouseroit, et ainsy leur parlement fina et se departirent. Et commist et enchargea ce dit seigneur a aucuns siens privez et familiers l'appareil des nopces.

Pres de la cité et du palais ou demouroit ledit marquis, avoit une villette ou habitoient et demouroient peu de gens et povres, entre lesquelles estoit un et le plus povre, appelez Janicolle.

Mais comme aucune foiz la grace de Dieu descent en un petit hos-

PETRARCH

Promictunt unanimiter ac lete nichil defuturum, ut quibus vix possibile videretur optatum diem cernere nuptiarum, de quibus in diem certum magnificentissime apparandis domini iubentis edictum alacres susceperere. Ita e colloquio discessum est, et ipse nichilominus eam ipsam nuptiarum curam domesticis suis imposuit, edixitque diem.

Fuit haud procul a palacio villula paucorum atque inopum incolarum, quorum uni omnium pauperrimo Janicole nomen erat, sed ut pauperum quoque tuguria non numquam gratia celestis invisit, unica illi

DE MÉZIÈRES

celui povre homme Janicola estoit demouré une fille appelée Griseldis, assés belle de corps, mais trop plus belle de l'ame et de bonnes meurs à *Dieu plaisant en son degré*, nourye de tres petite vie et en tres grant povreté, et n'avoit pas aprins d'estre nourie de *vianades delicieuses*, ne *choses riches*, molles et delicatives jamais en sa pensée n'entroyent, mais un corage *vertueux plain d'umilité* et de toute meurté en son pis virginal *doulcement* habitoit La vielesse de son pere en tres grant charité *doulcement soustenoit* et nourrissoit et un paou de brebis, *que son pere avoit*, diliganment gardoit, et sa quelongne filoit Et quant Griseldis *au vespre* ramenoit *les bestes à l'ostel*, elle appareilloit à son pere et à lui les povres viandes de fortune, *païssoit et nourrissoit son pere, en lui levant et couchant sur son povre lit*, et briefment toute l'umanité et service que fille doit faire à pere *doulcement* elle faisoit. (Golenistcheff-Koutouzoff, 159-60.)

ANONYMOUS

tel et *mainnaige*, ledit bon homs avoit une fille, appelée Griseldis, de beauté de corps et de membres assez belle, mais de bonté et de meurs et vertus tant reamplie estoit que plus ne pavoit. Ceste pucelle avoit esté nourrie en grant povreté et ne savoit que c'estoit d'aise, riens mol ne riens tendre n'avoit apris; et toutesfoiz courage meur et ancien estoit muciez et enclos en sa virginité et en tres grant chierté et *reverence* nourrissoit son povre pere en sa vielesce. Et *ne sçay quans* brebis avoient, qu'elle menoit en pasture, et en menant faisoit tousjours aucune chose comme filler ou tillier chanve, et au retour apportoit des chouz ou autre maniere d'erbettes pour eulx vivre Et *ainsy gouvernoit ce povre homme, son pere, moult charitablement et doulcement* Briefment, toute obeissance de bien, de pitié, qui en fille puet estre, estoit en elle. (I. 53-II. 19.)

PETRARCH

nata contigerat Griseldis nomine, forma corporis satis egregia, sed pulcritudine morum atque animi adeo speciosa ut nichil supra Hec parco victu, in summa semper inopia educata, omnis inscia voluptatis, nil molle nil tenerum cogitare didicerat, sed virilis senilisque animus virgineo latebat in pectore Patris senium inextimabili refovens caritate, et pauculas eius oves pascebat, et colo interim digitos atterebat; vicissimque domum rediens, oluscula et dapes fortune congruas preparabat, durumque cubiculum sternebat, et ad summam angusto in spacio totum filialis obediencie ac pietatis officium explicabat. (I. 71-II. 14.)

If there is some reason for uncertainty concerning the date of the anonymous prose translation, there can be none concerning the date of the rhymed French play written on the Griseldis theme in 1395. Our sole manuscript of the play (Bibliothèque Na-

tionale, MS. fr. 2203) fortunately contains a very definite explicit (fol. 56r): "Ci fine le livre de l'istoire de la marquise de Saluce miz par personnages et rigné l'an mil CCCIII^{xx} et quinze [1395]."⁶³

Since the anonymous playwright tells us that his work has been "igné," it is certain that the source which he followed was in prose. Verbal parallels between this source and the play soon discover that it was Philippe de Mézières' translation which he was dramatizing. Numerous illustrations of this might be given; I select one from Walter's answer to his retainers' petition that he take a wife.⁶⁴

L'ISTOIRE RIGNÉ

Moy delitoie *en liberté*
Et en ma franche volenté
 Si est libeté de coraige
 Petit *trouvée* en mariage
Ce scevent bien les mariez
 Mais *pour vostre amour* suis tour-
 nez
 Et me soubmet par amisté
 De tout a vostre volenté
 (fol. 10r.)

DE MÉZIÈRES

Je me delitoie *en liberté et en*
franche volenté, laquelle est paou
trouvée en mariage,
ce scevent bien ceulx qui l'ont es-
prouvé. Toutefois, pour vostre
amour, je me sousmes à vostre bon
 conseil et à vostre volenté. (Golenistcheff-Koutousoff, p. 159)

By consulting Petrarch's rendering at this point (l. 53-55) and the corresponding passage in the anonymous French translation (l. 39-42), the reader will perceive at once that the italicized words and phrases in the rhymed stage version could have been derived only from the corresponding phrases in De Mézières' translation.

Of course, the requirements of the stage necessitated a rather free rehandling of the story. In the play for the first time we meet face to face characters merely mentioned in the previous versions—such as the Pope, the babies' nurse, and the countess to whom the children are sent, and others not even mentioned, such as the

63 I possess a photographic copy of this complete manuscript, which contains only the French play. It is a manuscript in quarto, written on 56 vellum folios. It was printed in the sixteenth century under the title, *Le mystère de Griselidis marquise de Saluces par personnages, nouvellement imprimé à Paris. On le vend à Paris en la rue Neufve Notre Dame à l'enseigne Saint Nicolas*, n.d. A copy of this edition is in the Bibliothèque Nationale at Paris. An exact reprint of it appeared in 1832 at Paris (Sylvestre). The text of the print probably goes back to a manuscript different from MS. 2203. There is a doctoral dissertation on the play by Hinderk Groenveld, erroneously entitled *Die Älteste Bearbeitung der Griselidissage in Frankreich*, Marburg, 1886. More recently (1910) the poem has been modernized and published at Paris by C. Gailly de Taurines and L. de la Tourrasse, under the title *L'estoire de Griselidis*.

64 An additional example may be found in Golenistcheff-Koutousoff, p. 120.

hunters with whom the marquis finds diversion, shepherds who discuss the unusual marriage, and the Bishop of Saluces, who receives from the Pope's hands the feigned bulls. Elements of the plot barely touched upon in the prose versions now take on life before our eyes: the marquis (for instance), out with his hunters "en alant en son deduit,"⁶⁵ actually comes upon Griseldis and her old father, observes and speaks to her, and praises her excellences. Changes of this type, naturally induced by the dramatic form, are common in "l'istoire . . . miz par personnages et rigmé."

These various forms in which the Griseldis story was disseminated in fourteenth-century France seem to indicate the general popularity of the tale among the French people. Twice it was taken from Petrarch's Latin and put into the vulgar tongue of the land, and one of these translations was even transformed into an acting play. But this is not all. Not only in popular circles, but also in learned circles, the story of the virtuous herdgirl-marchioness made its appeal. A version of her trials exists in Latin verse, based upon Petrarch's own Latin, and composed by one Petrus de Hailles. The author's name we learn from the *explicit* of the unique manuscript, which reposes in the Bibliothèque de Poitiers (MS 93): "Explicit vita Griselidis, metrificata per P. de Hailles."⁶⁶ If, as seems highly probable, the author of this poem is to be identified with the Peter de Hailles who was secretary to Guy II, last count of Blois, between 1385 and 1390,⁶⁷ the presumption is in favor of dating it in the last two decades of the fourteenth century.

The versifier, like the other French translators or adaptors of Petrarch's tale, has not carried over the geographical description of Saluces and the territory adjacent. After his own brief introduction of six lines, he plunges at once into the story, following the substance of Petrarch's version rather closely, step by step. Partly because of the requirements of his metre and rhyme, and partly

65 De Mézières' translation, Golenistcheff-Koutouzoff, p. 160

66 fol. 96v. I have not seen this manuscript, my account is based upon Golenistcheff-Koutouzoff's (pp. 115-18) and upon *Cat. Gén., Dép.*, xxv, 11 and 31-32. According to the latter, the codex contains 108 paper folios, 218 by 147 millimeters in size, with writing of the fifteenth century, the Latin poem of Griseldis appears on folios 88r-96v.

67 Golenistcheff-Koutouzoff has discovered at the Bibliothèque Nationale in Paris five documents, two dated 1385, one 1386, one 1389, and one 1390, in which "Pierre de Hailles, secretaire de monseigneur le conte de Bloys" acknowledges the receipt of moneys from his master. In 1391, Guy de Châtillon sold his rights in the county of Blois to Louis of Orléans, brother to King Charles VI. A "Petrus de Halle" is also mentioned in a document in the *Archives Royales de Bruxelles* (II, 291, no. 4406), dated 1386-87. Beyond these things, we know nothing. See Golenistcheff-Koutouzoff, pp. 116-17, and the appendix, pp. 279-81, where the documents are printed.

because of his own conscious effort, he employs a vocabulary different from Petrarch's, in which, however, occasional Petrarchan words and expressions are discoverable. He makes use of a peculiar rhyme scheme in which three chief forms appear, alternating with each other (for type 1, see lines 1-6 below, for type 2, lines 9-14; for type 3, lines 7-8). To illustrate this, and to give some conception of the way in which Peter de Hailles puts Petrarch's Latin into verse, I quote a few lines from the beginning of his poem, including his six-line introduction and the beginning of the tale itself; also the lines with which he ends his version, corresponding to Petrarch's moral conclusion.

<i>Si veterum gesta mulcescunt corda molesta</i>	
<i>Ipsorum memores, etiam dant providiores,</i>	2
<i>Commoda multa ferunt que cognita preterierunt</i>	
<i>At hominem totum reddunt ratione refotum,</i>	4
<i>Hinc nuper auditam decrevi scribere vitam</i>	
<i>Griseldis metro prout est mihi peraudita Petro.</i>	6

<i>In Pedimonte datur fore patria Saluciarum,</i>	
<i>Non opulenta parum, cui marchio predominatur</i>	8
<i>Hanc primo tenuit Vualterus, vir speciosus,</i>	
<i>Forma qui micuit et moribus, et generosus,</i>	10
<i>Nobilis ob quod erat penitus, nisi quod sibi cura</i>	
<i>Tota quasi deerat ad prevenienda futura,</i>	12
<i>Nec post aucupium que venatum vix quid agebat</i>	
<i>Fereque coniugium, quod ei gens feda monebat</i>	14
<i>Pro successura sibi liquenda genitura,</i>	
<i>Respuit integre, quod gens hoc sustulit egre . .</i>	16

*Hec igitur pando non tam pro sollicitando,
 Quod reliquis tanta datur patientia, quanta
 Visa fuit plene laudabilis huius egene,
 Cum vix sectanda michi pareat aut toleranda,
 Quam pro pigrorum pulsanda parte virorum,
 Ut robur uxoris sit eisdem causa ruboris,
 Sic quod reddatur vir saltem pro deitate
 Ausus tot grate tollerare quot hec recitatur
 Passa fuisse suo pro coniuge Vosque legentes
 Huic robori strenuo vestras, rogo, subdite mentes
 Et supplete pieque nam viciosa patchbunt
 Hac in congerie metrorum sive carebunt
 Unaque laudetur deitas sub nomine trino,
 Vivat et in domino qui sic stabilis statuetur.⁶⁸*

We have now passed in review all versions of the Griseldis story which were, or may have been, in existence before Geoffrey Chaucer wrote the *Clerkes Tale*. The recital has amounted to a brief history of the tale in the fourteenth century.⁶⁹ Upon which of these fourteenth-century versions did the English poet rely for his Canterbury tale of patient Griselda?

The clerk who tells the tale would seem to have answered the question. Called upon by the Host to relate "som murie thyng of aventures," he "benignely answerde":

I wol yow telle a tale which that I
Lerned at Padwe of a worthy clerk,
As preved by his wordes and his werk.
He is now deed and nayled in his cheste.
I prey to God so yeve his soule reste!
Fraunceys Petrak, the lauriat poete,
Highte this clerk, whos rethorik sweete
Enlumyned al Ytaile of poetrie.

(26-33.)⁷⁰

It is not necessary, however, to rest content with the unsupported word of the clerk. That Chaucer must have known and used a manuscript of Petrarch's Latin tale is clear from the rest of the prologue.

But forth to tellen of this worthy man
That taughte me this tale, as I bigan,
I seye that first with heigh stile he enditeth,
Er he the body of his tale writeth,
A prohemye in the which discryveth he

69 The later fortunes of the tale, in the fifteenth and subsequent centuries, find no place in this study, which is concerned only with the versions antedating Chaucer's redaction. Among these later versions, especially interesting is that in French octosyllabic verses, preserved in the unique MS Douce 99 at Oxford. It seems to have been based upon the anonymous prose translation *The Catalogue of the Printed Books and MSS Bequeathed by Francis Douce to the Bodleian Library*, Oxford, 1840, p. 15 of the section on MSS, incorrectly suggests that "this is probably the same with that printed at Paris under the title 'le Mystère de Griseldis, marquise de Saluces, par personnages' [Paris, 1832]." The latter is the play, also in octosyllabic verses, which has been described above. For all versions of the later centuries, see Golenistcheff-Koutouzoff, chapter IV, pp. 115-50, Kate Laserstein, *Der Griseldisstoff in der Weltliteratur*, Weimar, 1926, pp. 30-201, Friedrich von Westenholz, *Die Griseldis-Sage in der Literaturgeschichte*, Heidelberg, 1888, pp. 28-163.

70 All my references to Chaucer's tale throughout this study are to lines in J. M. Manly's edition of the *Canterbury Tales*, New York, 1928. Neither Robinson's edition nor Manly and Rickert's text had yet appeared when I began my study, but I have subsequently consulted them when necessary.

Pemond, and of Saluces the contree,
 And speketh of Apennyn, the hilles hye
 That been the boundes of West Lumbardye,
 And of Mount Vesulus in special,
 Where-as the Poo out of a welle smal
 Taketh his firste spryngyng and his sours,
 That estward ay encresseth in his cours
 To Emele ward, to Ferrare, and Venyse—
 The which a long thyng were to devyse
 And trewely, as to my juggement,
 Me thynketh it a thyng impertinent,
 Save that he wole convoyen his mateere,
 But this his tale, which that ye may heere
 (39-56)

In these words Chaucer describes and briefly translates the geographical "prohemye" with which Petrarch opens his tale. Of all the fourteenth-century versions of the story, Petrarch's alone contained this matter, for all subsequent translators or adaptors unanimously rejected it as a "thyng impertinent." Although Chaucer, too, omits it from the tale proper, he does give it notice—not altogether complimentary!—in the prologue preceding the tale. Consequently, he must have made use of a manuscript of Petrarch's version.

Even if we did not have the prologue to Chaucer's tale,—that is, even if we possessed nothing but the tale proper as Chaucer wrote it,—we should be able to deduce from it that he must have known Petrarch's Latin. There are echoes in the tale of Petrarch's diction and phraseology. Some of them I give below. For purposes of comparison, I add the corresponding passages from the two French prose translations.

(1) *CT*, 57-59.

Ther is at the *west* syde of Ytaille
 Doun at the *roote* of Vesulus the colde
 A lusty playne.

Pet, I 1-15 ⁷¹ Est ad Ytalie latus *occiduum* . ⁷² *ad radicem* Vesulli, terra Saluciarum.

71 De Mézières references are to part and line in the text printed by Golenis-tcheff-Koutouzoff, pp 157-82. References to Petrarch's Latin and to the anonymous French translation are, as always, to part and line in the texts which I give later on in this study.

72 The omitted passage constitutes the body of the geographical introduction, which Chaucer translates in the prologue.

De Méz, I. 1-3:⁷¹ Es confines de Pieumont en Lombardie, aussy comme *au pié* de la grant montaigne qui devise France et Ytalie, a une contrée longue et lée.⁷³

Anon, I. 1:⁷¹ *Au pié* des mons en un costé d'Ytalie est la terre de Saluces.

(2) *CT*, 540-42.

Suspecious was the diffame of this man;
Suspect his face, *suspect* his word also,
Suspect the tyme in which he this bigan.

Pet, III 32-33 *Suspecta* viri fama, *suspecta* facies, *suspecta* hora, *suspecta* erat oratio.

De Méz, III. 87-90. Lors la marquise en son cuer recordant les paroles, que son seigneur li avoit dictes, par les paroles du sergant entendî bien et soupessonna que la fille devoit morir

Anon, III. 39-41 Ce sergent estoit tenuz pour crueux homme, et estoit de laide figure, et a heure souspessonneuse estoit venuz, et parloit comme homme plain de mauvaise volenté.

(3) *CT*, 85 and 624-25

Only that point his peple *bar so soore* .
 "Ye han herd er this

My peple *sikly berth* oure mariage."

Pet, I 24 and IV 5-6 Quodque in primis *egre* populi *ferebant* . . .
 "Audisti populum meum *egre* nostrum *ferre* connubium "

De Méz, I 23-24 and IV. 23-25 Son peuple *estoient en grant* tristesse "Tu scees et ouy ja piessa comment nostre peuple *estoit tres mal content* de nostre mariage "

Anon, I 12-13 and III 69-71 Le peuple estoit courroucié . . .
 "Tu as ouy autrefois comment mon peuple *est mal content* et murmure de nostre mariage."

(4) *CT*, 113

Boweth youre *nekke under* that blisful *yok*.

Pet, I. 38-39. *Collumque* non liberum modo sed imperiosum legitimo *subicias* ugo

De Méz, I. 34-36 C'est assavoir qu'il te plaise à *encliner* ton *corage* au *lyen* de mariage et que ta liberté passée soit un paou refrenée au droit des mariés

Anon, I. 24-25 C'est assavoir que tu te vueilles marier sans plus attendre.

73 The readings in *Le Ménagier* vary slightly from the corresponding readings in the *De Mézières* text, but none of these variations affects the principle involved in these comparisons (i.e., *Le Ménagier* does not contain any readings which reflect the italicized Latin passages). Consequently, I have not felt it necessary to record the *Ménagier* readings

(5) CT, 256-59:

And of hir clothynge took he the mesure
 By a mayde lyk to hire stature;
 And eek of othere ornementes alle
 That unto swich a weddyng sholde falle.

Pet, II. 23-25: Vestes autem preciosas et calceos et eius generis necessaria omnia ad mensuram puellae alterius, quae statura suae persimilis erat, preparari faciebat.

De Méz, I. 120-22: Toutefois le marquis avoit fait faire riches robes, couronne, fermaus, aniaux et joyaux à la fourme d'une pucelle qui de corps ressembloit à la povre vierge Griseldis.

Anon, II. 29-31. Et il, ce temps pendant, faisoit faire aneaulx, couronnes, robes, et joyaulx à la mesure d'une autre pucelle, qui estoit de la grandeur et fourme d'icelle, que prendre vouloit a femme.

(6) CT, 445-48:

Glad was this markys and the folk therfore,
 For though a mayde child coome al bifore,
 She may unto a knave child atteyne,
 By likkhede, syn she nys nat bareyne.

Pet, II. 99-101. Quamvis filium maluissent, tamen votiva fecunditate non virum modo sed totam patriam letam fecit.

De Méz, III. 38-40: Le marquis et tout le pays, combien qu'il amassent mieulx qu'elle eust eu un fil, toutefois ilz orent grant joye et furent recomfortés.

Anon, II. 110-11. Combien que on eust mieulx amé un filz Toutesfoiz le marquis et tout le pays s'en esjoyrent grandement.⁷⁴

These parallels, coupled with the other evidence cited, prove beyond the slightest doubt that Chaucer must have known and used a manuscript of Petrarch's Latin story of Griseldis.

But this is by no means the whole solution to the problem of Chaucer's source for the *Clerkes Tale*. There is very strong evidence that he also made use of additional source material. About two decades ago Mr. W. E. Farnham pointed out a few agreements between Chaucer's tale and the *Decameron*, and was in-

74 Similar, additional expressions by Chaucer which reflect the Latin text are 73, of age, 98, youre eres, my voys, 109, felicitie, 124, certein, 163, That charge upon my bak I wole endure, 171-73, in both grammatical structure and sense, 197, noight fer, 225, homward, 288, thressshfold, 337, astoned, 339, woned, 356, word, contenance, 373, into his hous, 399, in an emperoures halle, 401, worshipful, 422, honestetee, 424, at hoom, 427, prudent, 442, nat longe tyme, 454, desire, 458, alwey moore and moore, 533-34, in the breaking off of the speech, 659, prescience, 664, wiste I, 799, plowman, 811, with evene herte, 940, and with that word, 1028, to sitten doun, 1051, myn, 1137, And fortunate was eek in marriage, 1156, exercise. In all these passages, even if Chaucer had copies of both French translations to refer to, he must have gone to the Latin of Petrarch.

clined to think that in some way Chaucer may have been influenced, if only in a few touches, by the original Italian novella.⁷⁴ Almost simultaneously, Professor A. S. Cook put in a much stronger claim for Chaucer's use of the French version in *Le Mé-nagier de Paris*, supporting his contention by a number of parallels between Chaucer's tale and the French version.⁷⁵ At that time Professor Cook did not know—nor did any one else—that *Le Mé-nagier* contained a slightly reworked, somewhat altered text of Philippe de Mézières' translation, and that therefore, in any problem of the sort with which we are dealing, De Mézières' text should be considered in conjunction with that in *Le Mé-nagier*. More recently, I have been able to demonstrate that not *Le Mé-nagier*, but the anonymous French prose translation, was Chaucer's additional source, for between it and Chaucer's tale the parallels are so numerous and so striking that one is driven inevitably to the belief that Chaucer made use of the anonymous translation.⁷⁵

To bring the full light of inquiry upon this problem of what materials Chaucer used and how he used them, will be my purpose in the remaining chapters of this study. Since, as I have already proved and we have long assumed, Chaucer undoubtedly made use of a Petrarchan manuscript, I purpose in the immediately following chapters to study thoroughly the Latin manuscripts of Petrarch's tale, to determine the type of manuscript which Chaucer knew and used, and to present a critical text of the tale, upon which our study may be safely based. This completed, the chapters next in order will attack the problem of the additional sources, demonstrating by augmented proofs Chaucer's dependence upon the anonymous French prose translation of Petrarch's Latin, and presenting a text of this translation. Finally, I shall examine the problem of the relative dependence of Chaucer upon the Latin and the French, and seek to throw some light upon his procedure and technique in the handling of his sources.

75 See Farnham, "Chaucer's Clerk's Tale", Cook, and Severs, "Source MSS" in the general list of books and articles at the close of the present study

II.

THE LATIN ORIGINAL

Manuscripts of Petrarch's Latin Tale of Griseldis

(SEN. XVII 3)

DURING the course of this study, I have consulted sixty-five manuscripts and seven early prints of Petrarch's Latin tale of Griseldis. Twenty-four of these (twenty manuscripts, four prints) have been completely collated from photostatic copies¹ and have been used to establish the text and variants of the edition presented in a later section of this study. The forty-eight remaining manuscripts and early prints have been collated only partially (but uniformly) at various important scattered passages amounting in all to about one-fifth of the text proper; these manuscripts have not been employed to establish the text, but they have been consulted in all doubtful readings, and their evidence is occasionally cited in the textual notes which have been appended to the text. In the list below, the manuscripts are accordingly divided into two groups. (I) those completely collated, upon which the text and variants are based, and (II) those partially collated, and not used for the text and variants.

In Group I, the manuscripts are arranged by families,² in Group II, since a partial examination does not always allow of certainty in determining family affiliation, the manuscripts are arranged geographically, according to the libraries in which they are deposited, but wherever possible a note has been added indicating to which family the manuscript belongs. The prints in Group II have been put at the end.

The citation *Sen. xvii 3* should be understood to indicate the letter containing the story of Griseldis, beginning with the introductory "Librum tuum" and ending at the conclusion of the tale, with " . . . hec muliercula passa est." The "Ursit amor," which in the Basle editions is printed as a continuation of *Sen. xvii 3*, really constitutes a separate letter,³ which should be reckoned as *Sen. xvii 4*. If no comment is made, it is to be understood that the manuscript being described contains the full *Sen. xvii 3*, the omis-

1 The text printed in the Chaucer Society's *Originals and Analogues*, pp 151-70, has been collated from the publication itself, not from a photostat

2 See chapter III below for the establishment of these families

3 See pp. 10-11 above

sion of the "Librum tuum" or the addition of the "Ursit amor" (*Sen.* xvii 4) will be signalized by an added note.

For each manuscript are added in parentheses the names of catalogues or other works which afford descriptions of the manuscript and its contents.

I Manuscripts Used for the Edition

Family a

(1) Biblioteca Apostolica Vaticana, Rome. MS. Vat. Lat. 1666.

Vat6 Since Vat6 is the base for the present edition, a complete description of it is given below.

XIV century, mm 285 x 202; parchment. The codex has 39 folios and contains only four items. It is made up of two fascicles, originally separate, which have been joined together to make a single volume. the first, dating from the fifteenth century, comprises folios 1-16 and is written in a cursive hand, with titles and initials in red, the second, of the fourteenth century,—in which the *Griseldis* is the first item,—includes folios 17-39 and is written in a beautiful gothic miniscule, with titles and the names of speakers in red, and with large initials alternately red and deep blue. With the exception of folios 19 and 23, the whole of the second fascicle is written on parchment leaves which had formerly been used and from which the former writing had been rubbed out. Folios 13-16 are blank, folios 26, 34, and 35 are somewhat stained, folio 39 is blank, but formerly bore writings which have been effaced. The lower margin of folio 1 bears the crest of Cardinal Barbo (either of Pietro Barbo, created cardinal in 1440, or of his nephew Marco Barbo, created cardinal in 1467). On the back of the volume appears the crest of Pope Pius IX.

The story of *Griseldis*, with the introductory "Librum tuum," occupies folios 17r-21v. The "Ursit amor" follows immediately on folios 22r-22v. The scribe writes one column of 33 lines to each page.

Fol 17r. "Francisci Petrarche poete leureati [*sic*] de insigni obedientia et fide uxoris ad Johannem bocacium de certaldo. [L]i-brum⁴ tuum "

Fol. 17v: "Est ad ytalie . "

Fol 21v: ". hec muliercula passa est Deo gracias amen. Explicit."

4 Large initials are designated by brackets, here and in the description of the other manuscripts listed

Fol. 21v: "Francisci Petrarce de reliquijs superioris Epistole ad eundam [*sic*]. [Then, at the top of folio 22r, begins the letter:] [U]rsit amor tui . . ."

Fol. 22v: ". . . est senectus. Valet amici. Valet epistole inter coles euganeos, vj ydus Iunias epistole millesimo ccc^o lxxiiij^{to}. Explicit. Deo gracias amen."

The three other items contained in the manuscript are:

(1) Folios 1r-12v (the fifteenth-century fascicle). Cento, by Proba Falconia Fol. 1r: "Incipit prefacio in virgilio centonam probe gentilium carmina ad obsequium fidei retorquentis." Fol. 12v. "Explicit sic virgilio centona probe cuius homero centona non habet latinitas sic virgilio centonam eius non habet grecia: studuit enim utramque gentem ad fidem catholicam invitare priorum documentis auctorum."

(2) Folios 23r-28r (in the fourteenth-century fascicle). Elysie historia, by Johannes Conversanus de Ravenna Incipit (fol 23r): "Johannis de Ravenna historici et moralis Elysie incipit historia. Quamquam Illustribus Iamdudum pateat " Explicit (fol 28r): " . . . coniugij fedus oratione elegantissima sancit Una repatrient iubet."

(3) Folios 28v-38v (also in the fourteenth-century fascicle). Historia Lugi et Conselicis, also by Johannes Conversanus de Ravenna Incipit (fol. 28v). "Quo lugi et Conselicis opida Marchioni eventu subducta forent " Explicit (fol 38v). "Sed iam abire suprema nos tempestas ortatur Eamus Deo gratias Amen."

(Vatasso, pp. 2-3 Bartholomeus Nogara, *Bibliothecae Apostolicae Vaticanae Codices Manuscripti* . . . *Codices Vaticani Latini*, Rome, 1912, III, 140-41 Mather, p 3)

(2) Biblioteca Medicea Laurenziana, Florence MS. 78 3.

Laur3 XV century, parchment Folios 221v-227v, one column of 33 lines to each page The manuscript also contains the "Ursit amor," which follows immediately on folios 227v-228v.

Fol 221v: "Ad eundem insignis obedientia et fides uxor. [L]ibrum tuum "

Fol. 222v "Est ad Italie "

Fol. 227v. " muliercula passa est "

Fol 227v: "Ad eundem. [A]rsit amor tui "

Fol. 228v: " est senectus. Valet amici, valet epistole. Inter Colles Euganeos vj Idus Iunias 1374. Finis. Mortuus est dominus Franciscus Auctor harum epistolarum de mense Julij sequentis xxiiij^a die." The final sentence, setting the date of Pe-

trarch's death on July 24, 1374, concludes not only this letter, but the whole collection of letters.

(*Cat. Bibl Laur*, III, 158. Mather, p. 3.)

- (3) Biblioteca Medicea Laurenziana, Florence. MS. Acquisti e Doni 266

Lac XV(?) century, folio. Folios 151v–154v, one column of 51 lines on each page. The manuscript also contains the "Ursit amor," which follows immediately on folios 154v–155r.

Fol. 151v: "CXXVI. [L]ibrum tuum . . ."

Fol. 151v: "Est ad Italie . . ."

Fol. 154v: " . . . hec muliercula passa est."

Fol. 154v: "CXXVII. [U]rsit amor tui . . ."

Fol. 155r: " . . . est senectus. Valet amici. Valet epistole. Inter colles Euganeos vj Idus Iunias MCCCCLXXIII."

(I learned of this manuscript through correspondence with Professor Vittorio Rossi, editor of the National Edition of Petrarch's letters)

- (4) Biblioteca Medicea Laurenziana, Florence. MS. 78 2

Laur2 XV century, parchment. Folios 112r–118v, one column of 32 lines to each page

Fol. 112r: "[L]ibrum tuum . . ."

Fol. 112v: "Est ad ytalie . . ."

Fol. 118v: " . . . hec muliercula passa est. Finis"

(*Cat. Bibl Laur*, III, 154. Piur, pp. 269–70. Mather, p. 2)

- (5) British Museum, London MS Harley 3081

Har3 XV century, large quarto, parchment. Folios 223r–228v, 2 columns of 38 lines to each page.

Fol. 223r: "Incipit prologus in historiam Griseldis ad Iohannem Bocacium [L]ibrum tuum . . ."

Fol. 223v: "Incipit historia Griseldis puelle constantissime et fidelissime [E]st ad ytalie . . ."

Fol. 228v: " . . . hec mulier clara passa est Explicit historia Griseldis mulieris constantissime J W." Two illegible lines, blurred while the ink was still wet, complete the tale—and the codex, since the tale appears last. The opening words of these lines seem to be "Laus Deo."

Numerous scribal additions to the tale, sometimes two or three sentences in length, appear in this manuscript. (See, for instance: II. 52, VI. 44, VI. 62–64.)

(*Cat Harl MSS.*, II, 733. Mather, p. 2.)

(6) Bayerische Staatsbibliothek, Munich. MS. 5311.

Bay5 XV century (1449); quarto. Folios 245r-253r; one column of 31 lines to each page. This manuscript also contains the "Ursit amor," which follows immediately on folios 253v-254v.

Fol. 245r: "Epistola de fide uxoris, Francisci Petrarch. Domino Johanni Bochatio de Certaldo Frederuus [deruus *cancelled*] Petrarcho. Librum tuum . . ."

Fol. 246r: "Est ytalie locus . . ."

Fol. 253r: " . . . hec muliercula passa est. Deo gratias."

Fol. 253v: "Ad eundem de reliquis superioris epistole et de imponendo tandem finem huic epistolari stilo. Ursit tui amor ut . . ."

Fol. 254v: " . . . est senectutus. Valet amici, valet epistole, inter colles euaganeos vj idus junias MCCCCLXXXIII "

(Cat. Cod Monac, vol. I, part III, p. 4)

(7) Print. Venice, 1503. (Yale, z103. o126)⁵

Rb *Librorum Francisci Petrarche Impressorum Annotatio*. Folio. On page 493r occurs. "Impressum Venetus per Simonem Papiensem dictum Bivilaquam Anno domini 1503 die vero 15 Iulii." The *Liber Rerum Senilium* (so entitled) extends from page 205v to page 204v [*sic!* the numbering in handwriting is repetitious and false], it consists of eighteen books, Book xvii contains four epistles, Book xviii one. *Sen* xvii 3 appears on pages 201r-203r, 2 columns of 62 lines to a page *Sen* xvii 4 follows on pages 203r-204v

Page 201r. "Ad eundem insignis obedientia et fides uxoria. Epi iii. Librum tuum . . ."

Page 201v: "Est ad Italiae . . ."

Page 203r " . . . haec muliercula passa est."

Page 203r. "Ad eundem de reliquis superioris epistolae: et de imponendo iam tandem finem huic epistolari stilo. Epistola iii. Arsit amor . . ."

Page 203v: " . . . est senectus. Valet amici. Valet epistolae

5 I am indebted to Professor R K Root, of Princeton, for the photostats of Ra, Rb, and Rc. They originally were the property of Professor A S Cook, upon whose death they passed into the possession of Professor Root. Professor Root very kindly volunteered to turn them over to me when, as the result of a paper which I read before the Chaucer Group of the Modern Language Association at Madison, Wisconsin, in 1931, he learned that I was working upon the Petrarch letter. The photostats were not identified when I received them. Rb, I discovered, was taken from the very volume which is in the Rare Book Room at Yale, as numerous markings on the pages prove. Ra and Rc are respectively copies of the Basle, 1581 edition, and of one of the better volumes of the Cologne, 1470? edition by Ulrich Zell.

inter colles euganeos 6 idus Iunias 1373. Explicit Liber Decimus-septimus."

(8) Print. Basle, 1581. (In all respects like the copy Hc 52.05 at Yale.)

Ra Francisci Petrarchae Florentini . . . opera quae extant omnia. Folio Four volumes in one. At end. "Basiliae, per Sebastianum Henric Petri, anno a virgineo partu MDXXCI mense martio" The story of Griseldis is not printed with the *Seniles*, which are found in volume II, pages 735-968, but appears separately, under its own title, in volume I, pages 540-46 There is one column of 56 lines to each page The "Ursit amor" follows immediately, as though it were a part of the same letter, on pages 546-47.

Page 540: "Franciscus Petrarca, Ioan Boccatio S [L]ibrum tuum "

Page 541. "Francisci Petrarchae V. C de Obedientia ac fide uxoria Mythologia. [E]st ad Italiae "

Page 546. " haec muliercula passa est "

Page 546: "Ursit amor tu "

Page 547 " . . . est senectus Valete amici, valete epistolae, inter colles Euganeos 6 Idus Iunias MCCCCLXXII "

(9) The Chaucer Society's Reprint

Cs *Originals and Analogues of Some of Chaucer's Canterbury Tales*, Part II, London, 1875, pp 151-70 The "Ursit amor" follows on pages 170-72 This gives the text of "Petrarchae Opera, Basil 1581, p 540, [the epistolary preface having been] corrected by Ulrich Zell's edition of about 1470 A D" (p 151), "Mr Hales has also kindly revised the Latin text" (p 150)

Family b

(10) Biblioteca Nazionale Centrale, Florence MS Magliabechiano II, IV, 109

MLb XV century, folio, paper Folios 21r-25r, one column of 37 lines to each page The "Ursit amor" follows immediately on folios 25r-25v.

Fol. 21r "Epistula Epistula domini francisci petrarche ad dominum Johannem boccacium, de obedientia et fide uxoria. [L]ibrum tuum . "

Fol. 21r: "Est ad italiae "

Fol. 25r: " hec muliercula passa est "

Fol. 25r: "[U]rsit amor tu . . ."

Fol. 25v: ". . . est senectus. Valet amici. Valet epistole. Inter colles euganeos vj Idus Iunias MCCCCLXXIII."

(G. Mazzatinti, *Inventari dei Manoscritti delle Biblioteche d'Italia*, Forli, 1900, x, 123-24. Rossi, I, lxviii)

(11) Biblioteca Riccardiana, Florence. MS. 805

Ricc XV century; mm. 278 x 203, paper. Folios 13v-19r; one column of 41 lines to each page. The "Ursit amor" follows immediately on folios 19r-19v.

Fol. 13v. "Epistola domini Francisci Petrarce ad dominum Johannem Boccacci de obedientia et fide uxoria [L]ibrum tuum

. . .
Fol. 14r. "Est ad ytalie . . ."

Fol. 19r: " . . . hec muliercula passa est Amen."

Fol. 19r. "[U]rsit amor tui

Fol. 19v: " . . . est senectus Valet amici Valet epistole. Inter colles euganeos vj ydus Junias MCCCCLXXIII."

(Rossi, I, lxviii)

(12) Biblioteca Apostolica Vaticana, Rome MS. Vat. Lat. 3355.

Vat3 XV century, mm 290 x 214, paper. Folios 129v-136r, one column of 33 lines to each page The "Ursit amor" follows immediately on folios 136v-138r

Fol 129v. "Ad eundem Boccaccium Fidem [L]ibrum tuum

. . .
Fol 130v. "[E]st ad ytalie . . ."

Fol 136v: " . . . hec muliercula passa est."

Fol. 136v. "[A]rsit amor tui

Fol 138r. " . . . est senectus. Valet amici, valet epistole Inter colles euganeos vi ydus iunii MCCCCLXXIII."

(Vatasso, p. 26. Rossi, I, lxvii-lxviii. P. de Nolhac, *La Bibliothèque de F. Orsini*, Paris, 1887. Narducci, p 55)

(13) Corpus Christi College, Cambridge. MS. 275.

CC2 XV century, small folio, parchment. Folios 163r-168v, 2 columns of 42 lines to each page.

Fol 163r: "Francisci petrarche lauriati poete de Waltero Saluciarum marchione ac Griscildi eius uxore sequitur historia. [E]st ad ytalie . . ."

Fol. 168v: ". . . hec muliercula passa est."

(James, *Cat. Corp. Chr*, II, 35-38)

Family c

(14) Magdalen College, Oxford. MS. Lat. 39.

Mgd XV century; "in forma quadrata"; parchment. Folios 24v-34r, one column of 28 lines to each page.

Fol. 24v: "Vita Griseldis, per Franciscum Petrarcham de vulgari in latinam linguam traducta. [L]ibrum tuum ."

Fol. 34r: " . . . hec muliercula passa est. Finis. Explicit Griseldis" ["Vita" is added in another hand].

(Coxe, *Cat. Coll Ox*, II, 23-24.)

(15) Bodleian Library, Oxford. MS. Lat. Misc. d. 34.

Bod Late XV century, mm. 143 x 219; paper. Folios 46r-53v; one column of 32 lines to each page. The scribe who wrote this manuscript is R. S. (folios 44v, 57v, 85, 89v), who, according to a suggestion in a pencil note on folio 1, is probably to be identified with Robert Sherburn, fellow of New College, Oxford, in 1474, since the name Sherburn is written several times in a late fifteenth-century hand on folios 94v, 95

Fol. 46r: "Franciscus petrarcha, nacione Florentinus et senatu Romano laurea poetici honoris insignitus, de Grysilde patientissima muliere quadam laudabilem narrationem scripsit Cuius narrationis seriem contexuit per hunc modum. [E]st ad ytalie ."

Fol. 53v. " . . . et coniugio letus et sobole. Et sic ex serie et stemate huius narrationis egregie patet quod patientissima Grysildis post se talem non reliquit supeistitem. Explicit"

(F. Madan and H. H. E. Craster, *Summary Catalogue of Western Manuscripts in the Bodleian Library*, VI, 432)

Family d

(16) Bibliothèque Nationale, Paris. MS. Lat. 11291.

P1 XV century, quarto. Folios 11v-18r; one column of 31 lines to each page.

Fol. 11v: "Ad iohannem bocacium de floiencia, Franciscus petrarca laureatus poeta Hystoria griseldis Librum tuum"

Fol. 12r: "Est ad ytalie . . ."

Fol. 18r: " . . . hec muliercula passa est. Explicit de Griseldi."

(L. Delisle, "Inventaire des Manuscrits Conservés à la Bibliothèque Impériale sous les Numéros 8823-11503 du Fonds Latin," *Bibliothèque de l'École des Chartes*, Paris, 1863, vol. IV, series V, pp. 227-28)

(17) Bibliothèque Nationale, Paris. MS. Lat. 17165.

P7 XV century (beginning); folio. Folios 191r–193r; 2 columns of 53 lines to each page.

Fol. 191r: "[L]ibrum quem . . ."

Fol. 191r: "Est ad ytalie . . ."

Fol. 193r: ". . . hec muliercula passa est. Explicit hystoria Griseldis."

(L. Delisle, "Inventaire des Manuscrits Latins de Notre-Dame et d'Autres Fonds Conservés à la Bibliothèque Nationale sous les Numéros 16719–18613, *Bibliothèque de l'École des Chartes*, Paris, 1871, xxi, 491–92.)

(18) Corpus Christi College, Cambridge. MS. 458.

CC4 XV century (1467), octavo; parchment. Folios 108r–121v; one column of 25 lines to each page.

Fol. 108r: "Incipit prologus domini Francisci poete laureati in hystoriam Griseldis patientissime mulieris. [Above "poete" are inserted the words "Petrarche de Lancisa Florentini."] [H]istoriam tuam, optime pater Iohannes, materno nostro eloquio . . ." The first half of the "Librum tuum" is omitted, and there are some changes in the part retained, cf. the variants to the text.

Fol. 109r: "Incipit historia Griseldis. [E]st ad ytalie . . ."

Fol. 121v: ". . . hec mulier passa est. Valet plaudite inter montes et colles euganeas. Explicit historia Griseldis patientissime mulieris, edita a domino Francisco Petrarcha Florentino poeta laureato. 1467."

(James, *Cat Corp. Chr.*, II, 382–83)

(19) British Museum, London. MS. Harley 2492.

Har2 XV century, folio, paper. Folios 288v–293v, one column of 46 lines to each page.

Fol. 288v. "Librum tuum . . ."

Fol. 289r: "Est in ytalie latus occiduum . . ."

Fol. 293v. ". . . hec mulier est passa Vale plaudite inter montes et colles Euganeos. Deo. Explicit historia Griseldis patientissime mulieris, edito a domino Francisco Petrarcha Florentino poeta laureatissimo."

(*Cat. Harl. MSS.*, II, 696.)

(20) Bibliothèque Nationale, Paris. MS. Lat. 16232.

P6 XV century (beginning); folio. Folios 99r–103r; 2 columns of 45 lines to each page.

Fol. 99r: "[L]ibrum tuum . . ."

Fol. 99v: "[E]st ad ytalie . . ."

Fol. 103r: " . . . hec muliercula passa est."

A few glosses, echoing words or phrases of the text, appear in the margins

(L. Delsle, "Inventaire des Manuscrits Latins de la Sorbonne Conservés à la Bibliothèque Impériale sous les Numéros 15176-16718 du Fonds Latin," *Bibliothèque de l'Ecole des Chartes*, Paris, 1871, xxxi, 49.)

(21) Bayerische Staatsbibliothek, Munich. MS. 78.

Bay7 XV century (1451); folio. Folios 90v-95r; one column of about 41 lines to each page. The scribe who wrote this manuscript is Johannes Bernardus de Vallibus. He divides the introductory note and the tale into twelve parts; to each of these he gives a title, and at the end of each he puts his name, in abbreviated form. "Io ber de vall." At the end of the tale appears his name in full. He has written two dates into the manuscript, and one of them contains a reference to place. On fol. 92r, at the conclusion of his fifth division of the tale, occur these words. "Scripta 1451 decimo octavo kalendis octobribus." On fol. 93r at the end of the seventh division is another notation, in small characters, which I make out to be: "Finis. 1450, 17^o septembris hic, paviæ, fuit dominus carolus de gonzago." As I interpret the former of these entries, the first five parts of the tale were written out September 22-24, 1451. The second entry seems to locate the origin of the manuscript at Pavia, Italy.

Fol. 90v "Incipit pia historia Griseidis, edita a Johanne bo cuius [corrupt, of course it should be "Boccaccium"] traducta de vul [corrupt, or is it an unusual abbreviation for "vulgari"?] in latinum per superdictum poetam. De fide uxoria [L]ibrum tuum . . ."

Fol. 91r: "Descriptio Marchionis Salutarum. Est ad ytalie . . ."

Fol. 91r. "Oratio Subditi ad Marchionem pro Sumenda Uxore Ad aliquam diu tacite . . ."

Fol. 91v. "Responsio Marchionis et Dispositio eius Ad Uxorem. Moverunt pie preces animum viri . . ."

Fol. 91v: "Origo Griseldis et Eius Assumptio in Uxorem Fuit haud procul . . ."

Fol. 92r "Desponsatio Griseldis et celebratio nuptiarum. Satis est, inquit ille . . ."

Fol. 92v. "Prima Experientia de filia Iussa mori. Caepit (ut fit) interim . . ."

Fol. 93r: "Secunda Experientia Griseldis De Filio Iusso Mori. Valterius interea vultum . . ."

Fol. 93v: "Simulatio Secunde Sponse assumptis. Ceperat sensim de Valtero . . ."

Fol 94r: "Tertia Experientia griseldis De Expulsa Sua. Et inter Valterius solito . . ."

Fol 94v: "Adventus secunde sponsae. Iam panici comes . . ."

Fol. 95r: "Reasumptio griseldis in uxorem, et cognitio filiorum. Valterus eo ipso in tempore . . ."

Fol 95r. " . . . hec muliercula passa est. Jo. Explicit Pia Historia griseldis. Io Ber. De. Vall. Johannes Bernardus de vallibus." [A line of deletion runs through the abbreviated name and the name in full; but they are easily legible.]

(*Cat Cod. Monac*, vol. 1, part 1 [1868], p. 19)

(22) Biblioteca Apostolica Vaticana, Rome. MS. Pal. Lat. 1625.

Pal XV century (1479), mm. 303 x 205; paper. At the end of the codex, on folio 269r, occurs. "Explicit Moretum Virgilij Maronis feliciter, in festo Georgij [14]79" Folios 248r-256v, one column of 27 lines to each page. Interlinear glosses, in Latin, give synonyms or explanations of almost every other word. A few marginalia echo the content of the text, they are not altogether legible, since they have been cut off to smooth the edge of the codex.

Fol 248r. "Epistola domini Francisci Petrarche Laureati Poete ad dominum Iohannem Florentinum poetam de hystoria Griseldis mulieris maxime constancie et paciencie in preconium omnium laudabilium mulierum [L]ibrum tuum" [Only five lines of the "Librum tuum" are given (see the variants to the text).]

Fol 248v. "Hic incipit eppistula [E]st autem apud ytalicorum

Fol 256v " . . . hec muliercula passa est. Explicit epistola domini francisci petrarche laureati poete, ad dominum Iohannem Florentinum poetam, de constancia Griseldis mulieris maxime constancie et paciencie in preconium omnium laudabilium mulierum "

(Vatasso, pp 82-83)

(23) Print. Ulrich Zell, Cologne, 1470? (In all respects like the copy I. A. 2833 at the British Museum.)

Rc Quarto; 11 unnumbered leaves, one column of 27 lines to a page. This text is a corrected copy of UZa, listed as no. 70 in Group II below

Page 1r: "Epistola domini Francisci Petrarche Laureate poete ad dominum Iohannem Florentinum poetam de Historia Griseldis mulieris maxime constantie et patientie. In preconium omnium laudabilium mulierum. Capitulum primum [the last two words have been added by hand]. [L]ibrum tuum "

Page 2r. "Incipit Historia. Capitulum [sic] I [the chapter designation has been added by hand]. [E]st autem ad ytalicos . "

Page 11v. " . hec mulercula passa est. Explicit Epistola domini Francisci petrarche laureati poete ad dominum Iohannem florentinum poetam de constantia Griseldis mulieris maxime constantie et patientie in preconium omnium laudabilium mulierum."

(24) Biblioteca Apostolica Vaticana, Rome MS. Chigiano L, vii, 262

Chig XV century, mm. 292 x 215, paper Folios 69v-74r, one column of 47 lines to each page. A few marginal glosses echo words or phrases of the text.

Fol. 69v. "[L]ibrum tuum "

Fol. 70v. "[E]st ad ytalie "

Fol. 74r: " hec mulercula passa est. Explicit hoc novum inventum per dominum Iohannem et vulgari sermone scriptum per dominum Franciscum petrarcam in prosam redactum."

(Rossi, I, lxiii-lxv Narducci, p 24, no 49. Piur, pp 259-60)

II Manuscripts Not Used for the Edition

(25) Corpus Christi College, Cambridge MS 177

CC1 XVI century, folio, paper Folios 76v-80v. Family c

(James, *Cat Corp Chr*, I, 407)

(26) Peterhouse, Cambridge. MS. 81.

Pet Early XV century, mm 386 x 231, parchment. Folios 185r-187v, the "Ursit amor" follows on folios 187r-187v

(M R James, *A Descriptive Catalogue of the Manuscripts in the Library of Peterhouse*, Cambridge, 1899, pp 97-98. Rossi, I, xxxiv.)

(27) British Museum, London. MS Additional 10094.

Add XIV-XV century, quarto, parchment Folios 67r-73v; the "Librum tuum" is lacking. Family d?

(*List of Additions to the Manuscripts in the British Museum in the Years 1836-1840*, London, 1843, pp. 10-11. Mather, p. 1.)

(28) British Museum, London. MS. Cotton Vespasian E. XII.

Vesp XV century; small quarto; paper. Folios 77v-85r, the "Librum tuum" is lacking; passage at end of tale, beginning "Hanc historiam" (vi. 69-81) is lacking (cf. Bod Ly2). Family *d*

(*A Catalogue of the Manuscripts in the Cottonian Library, Deposited in the British Museum*, London, 1802, p. 481. Mather, p. 1.)

(29) British Museum, London. MS. Harley 2268.

Har22 XV century, folio, paper. Folios 6v-10v Family *b*²

(*Cat. Harl. MSS*, II, 633-35.)

(30) British Museum, London. MS. Harley 2678.

Har26 XV century, folio, parchment. Folios 89r-92v. Family *b*²

(*Cat Harl MSS*, II, 706 Mather, p. 2.)

(31) British Museum, London. MS. Royal 8. B. vi.

Roy8 XVI century; octavo; parchment Folios 33v-43r. Family *c*.

(Sir G. G. Warner and J. P. Gilson, *Catalogue of Western Manuscripts in the Old Royal and King's Collections*, London, 1921, I, 221-22 The manuscript is mentioned by Miss E. P. Hammond, "Latin Texts of the Dance of Death," *Modern Philology* VIII [1910-11], 400 Mather, p. 2)

(32) British Museum, London. MS. Royal 12. C. xx

Roy12 XV century (second half), octavo, parchment Folios 58v-65v, the "Librum tuum" is lacking.

(Warner and Gilson, II, 31 Mather, p. 1.)

(33) Bodleian Library, Oxford. MS. Canon Misc. 297.

Bod2 XV-XVI century, small quarto, paper. Folios 97r-108r. Family *b*²

(Coxe, *Cat Bodl*, part III, col. 655)

(34) Bodleian Library, Oxford. MS. Canon. Misc. 352.

Bod3 XV century, small quarto, paper. Folios 14v-21r. Family *d*.

(Coxe, *Cat Bodl*, part III, col. 698.)

(35) Balliol College, Oxford. MS. 146(B).

Ball XV century, folio; paper. Folios 54r–59v.

(Coxe, *Cat Coll. Ox*, part I, p. 44.)

(36) Bodleian Library, Oxford. MS. Laud Misc. 743.

Laud—XV century, folio, parchment. Folios 84r–89v. Family *d*.

(Coxe, *Cat. Bodl.*, part II, fascicle I [1858], p. 526.)

(37) Bibliothèque de Lyon. MS. 128 (60).

Ly2 XV century, mm. 145 x 110, paper. Folios 204v–211v, “Hanc historiam,” etc., at end of tale, is lacking (cf. Bod Vesp) Family *d*?

(*Cat. Gén., Dép*, xxx, 21–22.)

(38) Bibliothèque de Lyon. MS. 168 (100).

Ly6 XV century, mm. 240 x 164, paper Folios 137r–143v. Family *b*?

(*Cat. Gén., Dép*, xxx, 30–33.)

(39) Bibliothèque Nationale, Paris MS. n. a lat 134

Pna XVI century, octavo Folios 51v–60r. Family *d*.

(This manuscript, which I examined at the Bibliothèque Nationale, I have been unable to find listed in any catalogue.)

(40) Bibliothèque Nationale, Paris. MS lat. 5919B

P59 XVI century, folio, paper. Folios 21r–26v.

(*Cat Bibl Reg*, part III, vol IV, pp. 521–22)

(41) Bibliothèque Nationale, Paris. MS. lat. 8521.

P21 XV century, parchment Folios 1–24r, the entire manuscript contains only the *Sen* xvii 3.

(*Cat. Bibl Reg*, part III, vol. IV, p. 467 Golenistcheff-Koutousoff, p. 15)

(42) Bibliothèque Nationale, Paris. MS lat 8571.

P71 XV century (1410); paper. Folios 191v–196r; the “Ursit amor” follows on folios 196r–196v. Family *a*.

(*Cat. Bibl Reg*, part III, vol IV, p. 472 Golenistcheff-Koutousoff, pp. 13–14 Mather, pp. 2–3)

(43) Bayerische Staatsbibliothek, Munich. MS. lat. 361.

Bay36 XV century (1467); quarto; paper Folios 146–152v. Family *d*.

(*Cat. Cod. Monac*, vol. I, part I [1868], pp. 66–67.)

(44) Bayerische Staatsbibliothek, Munich MS. lat. 504

Bay50 XV century, quarto Folios 53r–59v. Family *d*.

(*Cat. Cod. Monac*, vol. I, part I [1868], pp. 104–06.)

(45) Bayerische Staatsbibliothek, Munich MS. lat. 5377.

Bay53 XV century, folio. Folios 217r–222v. Family *d*^p

(*Cat. Cod. Monac.*, vol. I, part III [1873], p. 12.)

(46) Bayerische Staatsbibliothek, Munich. MS. lat. 5683.

Bay56 XV century, quarto. Folios 262r–267r. Family *d*.

(*Cat. Cod. Monac*, vol. I, part III [1873], pp. 37–38.)

(47) Bayerische Staatsbibliothek, Munich. MS. lat. 6379

Bay63 XV century, folio, parchment. Folios 148r–151v. Family *a*^p

(*Cat. Cod. Monac*, vol. I, part III [1873], p. 101.)

(48) Bayerische Staatsbibliothek, Munich MS. lat. 24504.

Bay24 XV century, quarto Folios 104v–114r. Family *c*^p

(*Cat. Cod. Monac*, vol. II, part IV [1881], p. 125.)

(49) Biblioteca Medicea Laurenziana, Florence. MS. 26 sin. 8.

Laur8 XIV century, small quarto, parchment. Folios 215r–219v. Family *b*^p

(*Cat. Bibl. Laur*, IV, 194. Mather, p. 2.)

(50) Biblioteca Medicea Laurenziana, Florence MS. 90 inf. 13.

Laur13 XV century, small folio, paper. Folios 32r–35v. Family *d*.

(*Cat. Bibl. Laur*, III, 711. Mather, p. 2.)

(51) Biblioteca Medicea Laurenziana, Florence. MS. 90 inf. 17.

Laur17 XV century, mm 218 x 146, paper. Folios 50r–62v. Family *d*.

(*Cat. Bibl. Laur*, III, 739. Rossi, I, xxv–xxvi. Mather, p. 2.)

(52) Biblioteca Medicea Laurenziana, Florence. MS. Strozzi 91.

Str XIV century, quarto; parchment. Folios 164r–170v. Family *d*.

(A. M. Bandini, *Bibliothecae Leopoldinae sive Supplementi ad Catalogum Graecorum Latinorum Italicorum, etc., Bibliothecae Laurentianae*, 1792, II, 427. Mather, p. 2)

(53) Bibloteca Nazionale Centrale, Florence. MS Maghabechiano J. I. 28

Mlb2 XIV century, mm. 270 x 200, paper. Folios 258v–264v (old numbers); 37v–43v (new numbers). "Ursit amor" follows on folios 264v–265v (old numbers); 43v–44v (new numbers). Family *b*?

(Rossi, I, lxi–lxii. Piur, pp 244–52. P. Rajna, *Miscellanea Ceriani*, Milan, 1910, pp. 677–79. Mehus, *Traversari*, clxxxvi, and *Epistola o Sia Ragionamento di M Lapo da Castiglionchio*, Bologna, 1753, p. xvi. G. B. Baldelli, *Del Petrarca e delle Sue Opere*, Florence, 1797, p 219.)

(54) Biblioteca Ambrosiana, Milan. MS. B 116 sup.

Amb6 XV century; mm 273 x 195; paper. Folios 138r–142v. Family *d*

(*Pet. e Lomb*, pp. 277–78)

(55) Biblioteca Ambrosiana, Milan. MS H 192 inf.

Amb2 XV century, mm. 285 x 210, paper. Pages 103–13. "Ursit amor" follows on pp. 114–15. Family *b*?

(*Pet. e Lomb*, p. 282)

(56) Biblioteca Ambrosiana, Milan. MS. O 57 sup.

Amb7 XV–XVI century, mm 196 x 143, paper Folios 70r–81r. Family *d*.

(*Pet. e Lomb.*, p. 281.)

(57) Biblioteca di Brera, Milan. MS. AD XI 23.

Br2 XV century, quarto; parchment. Folios 100r–108v.

(*Bibl Br Cat*, III, 124r. Mather, p. 1.)

(58) Biblioteca di Brera, Milan. MS AD XI 43

Br4 XV century; 16°, parchment Folios 1r–14v; "Abunde passa est" (vi 78–81) is omitted at the end of the tale. Family *d*.

(*Bibl Br. Cat*, III, 124r.)

- (59) Biblioteca Nazionale, Naples. MS. VIII G 7.

Nap XIV century; mm. 336 x 231; parchment. Folios 172v–176r, “Ursit amor” follows on folios 176r–176v. Family *a*.

(Avena, pp. 21–27. Mather, p. 2.)

- (60) Bibliotheca Apostolica Vaticana, Rome. MS. Pal. Lat. 608.

Pal60 XV century; mm. 287 x 212; paper. Folios 169r–172v. Family *d*?

(Vatasso, p. 77.)

- (61) Bibliotheca Apostolica Vaticana, Rome. MS. Pal. Lat. 1585.

Pal15 XV century, mm. 212 x 145, paper. Folios 192v–202r. Family *a*?

(Vatasso, p. 80.)

- (62) Biblioteca Apostolica Vaticana, Rome. MS. Pal. Lat. 1794.

Pal17 XV century (1465–72); mm. 210 x 146, paper. Folios 146v–153r. Family *d*

(Vatasso, pp. 84–85)

- (63) Biblioteca Apostolica Vaticana, Rome. MS. Reg. Lat. 1992.

Reg XV century, mm. 284 x 195 paper. Folios 32r–36v, the manuscript is incomplete it breaks off in the middle of Part III, at “unum queso cura ne corpusculum” (III. 39). Family *d*?

(Vatasso, pp. 107–08)

- (64) Biblioteca Apostolica Vaticana, Rome. MS. Vat. Lat. 4518.

Vat45 XIV century, mm. 411 x 265, parchment Folios 50r–53r; the “Ursit amor” follows on folios 53r–53v. Family *b*?

(Vatasso, pp. 34–36.)

- (65) Biblioteca Apostolica Vaticana, Rome MS. Vat. Lat. 6875.

Vat68 XV century, mm. 202 x 149, paper. Folios 285r–292r; the manuscript is incomplete. it breaks off in the middle of Part III, at “vade, ait, quodque dominus noster iniunxit . . .” (III. 38–39).

(Vatasso, p. 67.)

- (66) Bibliothèque Royale, Brussels. MS 5116.

Bru6 XV century; mm. 215 x 146, paper. Folios 171r–172v. Family *d*?

(*Cat. Bibl. Roy. Bourg.*, I, 103.)

(67) Bibliothèque Royale, Brussels. MS. 15008.

Bru8 XVI century; mm. 294 x 210. Folios 60r-64v. Family *d*.

(*Cat. Bibl. Roy Bourg*, 1, 301.)

(68) Stadtbibliothek, Bern. MS. 531.

B31 XV century, octavo, paper. Folios 213r-224r. Family *d*.

(*Cat. Cod. Bern*, pp. 446-47.)

(69) Stadtbibliothek, Bern MS. 550

B50 XV century, octavo, paper. Folios 83v-93v. Family *d*.

(*Cat Cod Bern*, pp 452-53.)

(70) Print. Ulrich Zell, Cologne, 1470^p (British Museum, London: I. A. 2832. Also at the Bodleian Library, Oxford. Douce 83.)

Uza Quarto, 11 unnumbered leaves, 27 lines to a page. The text of this print is like that of Rc, except that it has errors which have been corrected in Rc. Family *d*, subgroup *d*².

(71) Print. Johannes Zeiner, Ulme, 1473. (Bodleian Library, Oxford Douce 204*)

JZa On the last page appears "Ulme impressum per Iohannem zeiner de Reutlingen Anno domini 1473." Octavo, 20 unnumbered pages. The text of this print is like that of JZb, except that it has errors which have been corrected in JZb

(72) Print Johannes Zeiner, Ulme, 1473. (British Museum, London: C. 6 b. 6.)

JZb On the last page appears "Ulme impressum per Iohannem zeiner de Reutlingen Anno domini 1473 " Octavo; 20 unnumbered pages. This text is a slightly corrected copy of JZa

Classification of the Latin Manuscripts

PRELIMINARY to any significant study of a text must come the classification of its manuscripts into families and sub-families. A genealogical chart must be constructed, showing as accurately and as fully as may be not only the families and the relationship which each family bears to the others, but also (if possible) the exact kinship which each manuscript bears to the other manuscripts within its own family. The study here attempted will not include all the manuscripts of Petrarch's *Sen.* xvii 3 of which I have knowledge, but will be concerned only with the twenty manuscripts and four early prints employed for the present edition.

On the basis of the variants presented by these twenty-four manuscripts,¹ the first group which stands out clearly is the rather large one consisting of P1 P6 P7 CC4 Har2 Bay7 Pal Rc (let us call them family *d*). These may be called the omitting manuscripts, since their common parentage is revealed chiefly by certain lacunae which occur regularly in all eight manuscripts. Below are cited some of the readings which serve to segregate this family.

	<i>P1 P6 P7 CC4 Har2 Bay7 Pal Rc (d)</i>	<i>All other MSS.</i>
Pref. 44-46	<i>omitted</i>	imo alicubi aut paucis in ipsa narratione mutatis verbis aut additis, quod te non ferente modo sed favente fieri credidi
I. 2	et qui	qui
II. 23-24	<i>omitted</i>	et calceos et eius generis necessaria omnia
II. 56-57	<i>omitted</i>	sine ulla frontis aut verbi repugnantia ²

1 For convenience in reference, I shall apply the term "manuscripts" to the four early prints as well as to the twenty manuscripts.

2 A few minor differences occur among the other manuscripts in this passage, but it seems superfluous to record them, since the point at issue is solely that the passage, though present in all the other manuscripts, is lacking in the manuscripts of family *d*. Minor differences in other passages cited to illustrate omissions will be likewise disregarded in this and the following lists establishing the existence of families and subfamilies.

	P1 P6 P7 CC4 Har2 Bay7 Pal Rc (d)	All other MSS.
II. 57	<i>omitted</i>	ex animo
III. 12	<i>omitted</i>	et id facere quo nil michi posset esse molestius
III. 27	<i>omitted</i>	sapientissima
III. 28-29	tibi	tali ingenio predite quamvis inexplerte
IV. 25-26	<i>omitted</i>	nec res ulla denique
IV. 29-30	<i>omitted</i>	multumque petita venia, siquid ei molestum aut fecisset aut faceret
IV. 31-32	quamvis animo molestissima	qualicumque animo (qualique animo CC2 Mlb Ricc Vat3, quamvis animo molestissima Chig)
IV. 69	<i>omitted</i>	se et
V. 2-3	<i>omitted</i>	coram multis
V. 49	<i>omitted</i>	tacite

A subdivision of this family of omitting manuscripts is established by a few further omissions and readings common to Bay7 Pal Rc (*d*¹):

	Bay7 Pal Rc (<i>d</i> ¹)	All other MSS
I. 29-30	<i>omitted</i>	et tecum singuli quociens res exposcit devota fiducia colloquamur, et nunc
IV. 50	<i>omitted</i>	non
V. 7	uxor mea	uxor
VI. 13	<i>omitted</i>	neque in hoc unquam fatigabor aut lentescam
II. 27	in immensum	vehementer
III. 4	ulterius	altius (alterius Cs P6 P7 Lac Chig Vat3 Ricc Mlb, alteri Bay5)

This subdivision *d*¹ must be still further subdivided, for the manuscript Pal and the early print Rc clearly form a group of their own (*d*²). They show a more abundantly attested closeness of relationship than any other family or subfamily in all twenty-four manuscripts. A highly selected list of passages in which they have common readings different from those in all other manuscripts follows.

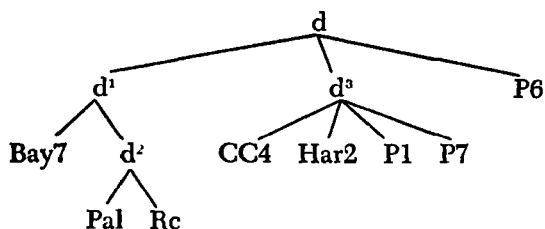
	<i>Pal Rc</i> (<i>d</i> ²)	<i>All other MSS.</i>
I. 4	cetu	ortu (ortus P1, orto Har2)
II. 18	occupaverat	acri penetrarat (alus ac penetrarat CC2, acu penetraretur Har2, acri penetrat P6 Laur2, acri penetrabat Chig, acri penetraretur CC4, acri penetraverat Bay5)
II. 55	discedas voluntate	voluntate dissencias (voluntate dissenties Vat3)
III. 22	dissumilis vultu	dissimulans visu
III. 39	curam tuam	cura (a te CC4, ideo cura CC2, <i>om.</i> Bay7 Har3)
III. 44	<i>omitted</i>	propositi
III. 53	solicitum	solitum
IV. 57-58	<i>omitted</i>	quo se ille vir alioquin clarus et suis carus multis infamem odiosumque reddiderat
IV. 59	feritate	severitate
V. 2	<i>omitted</i>	ad cumulum (in cumulum Bay7 Har3)
V. 53	prioris	prosperioris (proprioris Har2)
VI. 5	perventura	ventura
VI. 32	praedicante	predicaret
VI. 34	illudendus	illudens (alludens Vat3, ludens Bod)
VI. 54	experitantem	experientem (experimentem Har3)
VI. 76	<i>omitted</i>	flagellis

Most of the remaining manuscripts of family *d* group themselves together by virtue of a few further omissions and variants. These manuscripts are P1 P7 CC4 Har2 (*d*³).

	<i>P1 P7 CC4 Har2</i> (<i>d</i> ³)	<i>All other MSS</i>
Pref. 38	non minimum te (non nimum te Har2)	te haud dubie (tibi haud dubie P6, te aut dubie Vat6, te haud dubium Bay7 Har3)
II. 27	increverat	excreverat (creverat Rc Chig Pal Bay7, exercuerat Vat3 Laur2)
IV. 67-68	<i>omitted</i>	tristis ut puto sed ut que semel de se suisque de sortibus statuisset
V. 15	<i>omitted</i>	multo

	<i>P1 P7 CC4 Har2</i> (<i>d</i> ³)	<i>All other MSS.</i>
v. 17	paratoque	pacatoque (placitoque CC2, placatoque Pal Bay7, pactoque Bay5, <i>om.</i> Har3, pacato Laur2)
v. 30	quod tu (quod te CC4)	quod

All the facts which have thus far been established concerning family *d* and its subgroups may be gathered together and presented graphically as follows:



A second family, much smaller than family *d* but even more clearly defined, consists of the two manuscripts Mgd Bod (family *c*). The readings establishing this group are so numerous that I cite only as many as seem necessary to prove the existence of the family. By consulting the variants which accompany the text, the reader may easily lengthen this list until it contains four or five times the number of parallels given below.

	<i>Mgd Bod</i> (<i>c</i>)	<i>All other MSS</i>
I. 70	pontificis	principis (principio Bay5)
II. 1-2	<i>omitted</i>	atque inopum
II. 30	pristinus	profecturus
II 82-84	<i>omitted</i>	tantus erat vite, tantus morum decor, ea verborum gravitas ac dulcedo, quibus omnium animos nexu sibi magni amoris astrinxerat
IV. 1	fuerunt	transiverant
IV. 2	infantem	iterum filium
IV. 12	<i>omitted</i>	michi
IV 26	neque vita	nec mors
IV. 61	<i>omitted</i>	nuncios
IV 75	gentium	nobilium

	<i>Mgd Bod</i> (c)	<i>All other MSS.</i>
v. 35-36	vero lacrimae	viro lacrimae
v. 37	iubeto	habeto
v. 42-43	parvam domum	paternam domum (primam domum Rc Pal)
v. 45	ne	ut
vi. 40	aliam agitasti	alteram agitasti

Not quite so conclusive as those which establish families *d* and *c* are the common readings which characterize family *b* (CC2 Mlb Ricc Vat3), yet they are sufficient to indicate that all four manuscripts must have sprung from a common archetype.³ They are.

	<i>CC2 Mlb Ricc Vat3</i> (b)	<i>All other MSS.</i>
I 41	tacite senectus	tacita senectus (etas et tacita senectus Har3)
I 19	humaniter	humanitus
II 56-57	repugnatione (inpu gnatione CC2)	repugnancia
II 85	celeri preconio	celebri preconio (celebrari preconio P6 P7 Bay5)
II 89	extra	extra vero (extraque Chig)
IV. 21	nempe	nempeque (nempe quod CC4 Laur ² , namque Bay7)
IV. 31-32	qualique animo	qualicumque animo (quamvis animo mestissima <i>d</i> , quamvis animo molestissima Chig)

In family *b*, the subdivision Mlb Ricc Vat3 (*b*¹) is attested by the following readings in which these three manuscripts differ significantly from all the others:

	<i>Mlb Ricc Vat3</i> (<i>b</i> ¹)	<i>All other MSS</i>
Pref. 12	omitted	qui
Pref. 15	omitted	id (h1c P6)

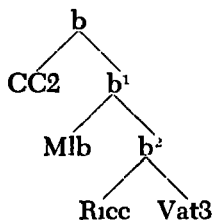
³ The only doubt which may be raised is whether CC2 belongs to the family. The kinship of Mlb Vat3 Ricc is strongly attested by the forceful variants which they have in common to the exclusion of all the other manuscripts, as will be seen in the demonstration immediately following. That CC2 should be grouped with Mlb Vat3 Ricc is indicated (1) by the readings given above in which CC2 agrees with Mlb Vat3 Ricc and disagrees with all the other manuscripts, (2) by the fact that CC2 not once agrees with the characteristic readings in any other family, and (3) by the evidence which the Quentin system gives (see the Concordance Table on pp. 73-76 below, also footnote 17 on p. 77).

	<i>Mlb Ricc Vat3</i> (<i>b</i> ¹)	<i>All other MSS.</i>
Pref. 25	dissimile	dissimilem
Pref. 52	respondendo	respondebo (<i>om.</i> Rc)
Pref. 52	pene	penes (<i>om.</i> Rc)
I. 16	arbitror	arbitrio (arbitrem Chig)
I. 55	providentie	prudencie
II. 82	iure	vite (vite splendor Har3)
III. 42	explicuisset	exposuisset
IV. 5	audisti	ait audisti
IV. 54-55	presentia	penitencia (patientia Bay7)
V. 38	abijt illa lacrimans ⁴	abijt illacrimans (alijs lacrimanti- bus Rc Pal, abijt lacrima facie Har2, abijt etiam lacrimans CC2)

Within the subdivision *Mlb Ricc Vat3* there is still another subdivision, for *Ricc Vat3* (*b*²) go together and differ from all other manuscripts in the following readings.

	<i>Ricc Vat3</i> (<i>b</i> ²)	<i>All other MSS</i>
II. 99	emissam	enixa (enior CC2, enixam Mlb Har2)
III. 22	casus	animus (animus meus Bay5)
IV. 37	autem	nunc (ex nunc Rc Pal, <i>om</i> CC2)
IV. 67	<i>omitted</i>	semel (simul Lac)
IV. 76	termino	die
V. 10	preterea	perpetua (propria Laur2)
V. 50	<i>omitted</i>	in limine
VI. 1	novo nuptus	novis nupcijs
VI. 10	optem	optime

Presented graphically, the facts which have just been demonstrated concerning family *b* will appear thus:



4 In *Vat3* the *a* in *illa* is expunged and *e* is written above. Obviously, therefore, the manuscript from which *Vat3* was copied had *illa*, and, for purposes of classification, *Vat3* should be listed for that reading.

One final group of manuscripts, consisting of Cs Ra Rb (let us call it *a*¹) is established by the following list of common readings:

	<i>Cs Ra Rb</i> (<i>a</i> ¹)	<i>All other MSS.</i>
I. 55	vero	vobis (nobis P1 P7 Laur3 Vat3 Ricc)
I. 73-74	reparandum	apparandis (apparendis P1 P6 P7 CC4 Bay5, apparantis Bod, apparandum Har2)
IV. 44	et	eo (ac eo Har3)
V. 22	discedam	discedo
V. 40	coram cunctis	<i>omitted</i>
VI. 14	velle	ulle (<i>om</i> Bay7, proprie CC2)
VI. 25	flexo poplite servilem in modum, vul- tue demisso re- verenter atque humiliter	<i>omitted</i>
VI 34	Griseldis	<i>omitted</i>

Of the twenty-four manuscripts, seventeen have now been put into four clearly defined families. There still remain seven which seem not to range themselves with any of the groups already established, nor to break up into other groups, nor to contain common characteristic readings which will serve to put them all together in a separate family. On the contrary, these seven manuscripts appear to be the norm from which the others deviate. Strip the others of all their group peculiarities, and the result will be manuscripts like those in the residual group of seven. There is, therefore, a high degree of homogeneity in these seven manuscripts, and we should not be surprised to see them clinging together in something like a group of their own.

To clear up this problem, and, indeed, to fill in all the remaining details of the classification, I shall turn in the following pages to the system of manuscript-classification invented and advocated by Dom Henri Quentin.⁵ This system will enable me (1) to place the

⁵ The principles of the Quentin system are expounded chiefly in two works: (1) Dom Henri Quentin, *Mémoire sur l'Établissement du Texte de la Vulgate*, Rome and Paris, 1922 (Collectanea Biblica Latina, vi), pp. 209-30. (2) Dom Henri Quentin, *Essais de Critique Textuelle (Ecdotique)*, Paris, 1926.

The Quentin system has not been accorded universal acceptance, but this is hardly the place for an adequate refutation of its critics. Perhaps the most incisive attack has come from Professor E. K. Rand's interesting and skilfully written article, "Dom Quentin's Memoir on the Text of the Vulgate," in *The Harvard Theological Review*, xvii (1924), 197-264. But Professor Rand's article is not, and does not pro-

seven unclassified manuscripts, (2) to verify the reality of the families already established, (3) to demonstrate accurately the classification of the manuscripts in the interior of the families, and (4) to indicate the relationship of the families to each other. The Quentin system will not clash with the method already employed of delimiting the families by their peculiar family readings. On the contrary, what has already been done constitutes a necessary preliminary to the application of the system.⁶

The backbone of the Quentin system is a positive critical apparatus consisting of a carefully selected group of passages in which the manuscripts give variant readings.⁷ Orthographical peculiarities, proper names, additions or omissions of any length, historical or religious allusions must be carefully avoided in the passages chosen, for all these are points of interest to the copyist and might tempt him to alteration of the text, and since we are dealing with the problem of the descent of texts, we must religiously put aside the influence of the scribes.⁸ Moreover, those

fess to be, a full and reasoned refutation of the theory behind the system, proceeding empirically, he rather contents himself with a telling demonstration of the doubtfulness of the stemmata at which Quentin arrives for the Vulgate. An unbiased reader of Quentin's *Mémoire* will, I believe, share Professor Rand's suspicions of the reliability of Quentin's conclusions concerning the manuscript relations of the Vulgate, but these suspicions will arise, not from any serious flaws in Quentin's theory, but rather from Quentin's loose and inexact application of the theory—even, sometimes, from his devious disregard of it. When Professor Rand discusses the theory itself, he of course admits the fundamental principle that the zero indicates the intermediary (pp 206-07). Occasionally, however, he seems to fall into misunderstanding and misrepresentation—probably because, when he wrote his article, he did not have the benefit of the fuller and clearer exposition of the theory found in the later *Essays*. And when, toward the end of his article (p 262), he sweepingly declares, "I am forced to conclude that his [Quentin's] mathematical tables are of no value whatsoever," he is indulging in a generalization unsupported by evidence. That Quentin's tables are of some value is, I believe, proved by the evidence of the following pages, in which these tables will be employed. The reader will be able to see for himself that the family groupings of the Petrarch manuscripts thus far established without the use of the Quentin system will be corroborated by the Quentin Concordance Table. Such correspondence between the Quentin method and our other evidence is strange indeed if Quentin's "mathematical tables are of no value whatsoever."

I should add, however, that the section here devoted to the Quentin system is in no way essential to the argument which it is the business of this book to develop. The only difference which the Quentin system makes is roughly that between the Tentative Genealogical Chart I (Fig 1 below) and the Tentative Genealogical Chart II (Fig 2 below), the intra-family relationships being more fully developed in the latter as a result of the application of the system. But the subsequent argument in the book can rest just as firmly upon the former chart as upon the latter.

6 Quentin, *Essays*, p 73.

7 Quentin, *ibid*, pp 65-67, *Mémoire*, pp 216-18.

8 Quentin, *Essays*, pp 64-65, 98 ff.

passages must be chosen in which the manuscripts divide into the largest groups possible; that is, no passages should be included in which only two or three manuscripts agree in giving a variant reading, even though there may be a goodly number of such groups of two or three.⁹ Obviously the number of manuscripts involved, and the degree of variation among them, will determine the precise number of manuscripts which must support a variant before the passage may be included in the critical apparatus. In my own study, I have placed this number as high as possible, considering that we must also be careful to get an adequate number of passages. No passage is included in my critical apparatus, therefore, unless at least four manuscripts agree in giving a variant reading in the passage, and with this limit, and with due regard for all the other requirements cited above, I have been able to assemble a positive critical apparatus consisting of the variant readings in thirty-three different passages. Quentin tells us that, according to the length of the text, twenty, twenty-five, fifty, or eighty should be quite sufficient to make a classification.¹⁰ He uses only ninety-one for the whole of the Octateuch,¹¹ and for Jean Renart's *Lai de l'Ombre* (approximately the same number of words as Petrarch's Latin tale) he uses thirty.¹² Consequently, my thirty-three will fill all requirements. I give them below.

1 (1 1-2)

ex Apenini¹³ iugis mons unus Cs Ra Rb Lac Laur3 Chig Vat3 Rice
Vat6 Laur2

unus ex Apenini iugis mons P1 P6 P7 Rc CC4 Mgd Pal Bay7 Bod

ex Apenini iugis mons CC2 Bay5

ex Apenini mons iugis unus Mlb

unus ex Apenin in iugis mons Har2

ex Alpennini iugis mons unus Har3

2 (1 2)

qui Cs Ra Rb Lac Laur3 Chig Vat3 CC2 Mgd Rice Mlb Vat6 Bay5
Har3 Bod Laur2

et qui P1 P6 P7 Rc CC4 Pal Bay7 Har2

3 (1 3)

natura sed Cs Ra Rb Rc Pal Bay7

natura P1 P6 P7 Lac Laur3 Chig Vat3 CC4 CC2 Mgd Rice Mlb
Vat6 Bay5 Har2 Har3 Bod Laur2

9 *Ibid*, pp 63-64

10 *Ibid*, p 65.

11 Quentin, *Mémoire*, pp 235-48

12 Quentin, *Essais*, pp 150-52

13 Variant spellings of the name *Apenini* are disregarded (see *Essais*, p 64), except in Har3, where, of course, *Alpennini* is a different word

4 (I. 44)

eveniat Cs Ra Rb Lac Laur3 CC2 Mgd Vat6 Bay5 Har3
 ubi qualiter P1 Rc CC4 Pal Bay7 Har2
 ubi vel alias quando eveniat qualiter P6
 ubi et qualiter P7
 ubi qualiter veniat Chig
 ubi qualiter eveniat Vat3 Ricc Mlb
 veniat Bod
 eveniet Laur2

5 (I. 59)

ergo Cs P1 P6 Ra Rb Rc CC2 Pal Bay7 Laur2
 ego P7 Lac Laur3 Chig Vat3 CC4 Mgd Ricc Mlb Vat6 Bay5 Har2
 Har3 Bod

6 (I. 69)

iug1 ipsius Cs P6 Ra Rb Lac Laur3 Bay7 Bay5 Har3 Bod
 coniugis ipsius P1 Chig
 iugis P7
 coniugij ipsius Rc CC4 Pal Laur2
 ipsius coniugij Vat3 Ricc
 ipsa coniugij CC2
 iugis ipsius Mgd Har2
 ipsius iugij Mlb
 iugij ipsius Vat6

7 (II. 19)

ut et Cs P1 Ra Rb Lac Laur3 Chig CC4 Mgd Vat6 Bay5 Bod Laur2
 est ut et P6 P7 Har3
 ut Rc Vat3 Ricc Mlb Pal
 vel CC2
 est ut Bay7
 et Har2

8 (II. 78)

affulserat Cs P1 Ra Rb Rc CC4 Mlb Vat6 Bay7 Bay5 Har3
 affluxerat P6 Laur3 Chig Vat3 CC2 Mgd Ricc Bod Laur2
 effulserat P7
 affalserat Lac
 affulserit Pal
 aufulserat Har2

9 (II. 85)

celebri Cs P1 Ra Rb Rc Lac Laur3 Chig CC4 Mgd Vat6 Pal Bay7
 Har2 Har3 Bod Laur2
 celebrari P6 P7 Bay5
 celeri Vat3 CC2 Ricc Mlb

10 (III. 27)

scis sapientissima Cs Ra Rb Lac Chig Vat3 Mgd Ricc Mlb Vat6
 Bay5 Har3 Bod Laur2
 scis P1 P6 P7 Rc CC4 Pal Bay7 Har2
 sis sapientissima Laur3
 scis sapientissima CC2

11 (III. 28)

tali ingenio Cs Ra Rb Lac Laur3 Vat3 CC2 Mgd Ricc Mlb Vat6
 Bay5 Har3 Bod Laur2
 tubi P1 P6 P7 Rc CC4 Pal Bay7 Har2
 enim tali ingenio Chig

12 (III. 28)

predite Cs Lac Laur3 CC2 Bay7 Bay5 Har3 Bod Laur2 Vat6
 predicte Ra Rb Chig Vat3¹⁴ Ricc Mlb
 omitted in P1 P6 P7 Rc CC4 Pal Har2
 prodite Mgd

13 (III. 36)

puellulam Cs P6 Ra Rb Laur3 Chig Vat3 Ricc Mlb Vat6 Bay5
 Laur2
 puellam P1 P7 Rc Lac CC2 Mgd Pal Bay7 Har2 Har3 Bod
 mater puellam CC4

14 (III. 36)

et simul Ra Rb Lac Laur3 Mgd Vat6 Bay5 Har3 Bod Laur2 Cs
 dehinc P1 P6 P7 Rc Chig Vat3 CC4 Ricc Mlb Pal Bay7 Har2
 et CC2

15 (III. 37)

signum sancte crucis Cs Ra Rb Lac Laur3 Chig Vat3 CC2 Mgd
 Ricc Mlb Vat6 Bay5 Har2 Har3 Bod Laur2
 signum crucis P1 P6 P7 CC4 Bay7
 crucis signum Rc Pal

16 (III. 43)

paterna Cs Ra Rb Lac Laur3 Vat3 Ricc Mlb Vat6 Bay5 Har3 Laur2
 paternum P1 P6 P7 Rc Chig CC4 CC2 Mgd Pal Bay7 Har2 Bod

17 (III. 45)

quiete Cs P7 Ra Pal Bay7
 quieto P1 P6 Rb Rc Lac Laur3 Chig Vat3 CC4 CC2 Ricc Mlb Vat6
 Bay5 Har3 Laur2
 quieti Mgd Har2 Bod

14 *Predicta* occurs in Vat3 with the *c* expunged. It seems clear, therefore, that the manuscript from which Vat3 was copied had *predicta*, and so, for purposes of determining the descent of manuscripts, I have listed Vat3 for that reading above. It is equally clear that the final intention of the scribe was *predite*, therefore in the variants to the text I have listed Vat3 as giving *predite*. For a similar instance from the same manuscript, see footnote 4 on p. 64 above.

18 (iii. 49-50)

posset agnosci Cs Ra Rb Lac Laur3 CC2 Vat6 Bay5 Har3
 unquam posset agnosci P1 Rc Vat3 CC4 Pal Bay7
 numquam posset cognosci P6
 unquam posset cognosci P7 Chig Ricc Mlb
 possit agnosci Mgd
 unquam possit cognosci Har2
 posset cognosci Bod Laur2

19 (iv. 19)

sic et Cs P1 P7 Ra Rb Lac Laur3 Chig CC4 Vat6 Bay7 Bay5 Har2
 Har3 Laur2
 sic P6 Rc Vat3 CC2 Mgd Ricc Mlb Pal Bod

20 (iv. 31-32)

qualicunque animo Cs Ra Rb Lac Laur3 Mgd Vat6 Bay5 Har3 Bod
 Laur2
 quamvis animo mestissima P1 P6 P7 Rc CC4 Pal Bay7 Har2
 quamvis animo molestissima Chig
 qualique animo mestissima Vat3 Ricc Mlb
 qualique animo CC2

21 (iv. 33)

cunctis Cs Ra Rb Laur3 Chig Vat3 CC2 Ricc Mlb Vat6 Bay5 Har3
 Laur2
 merito cunctis P1 P6 P7 Rc CC4 Mgd Pal Bay7 Bod
 amicis Lac
 merito a cunctis Har2

22 (iv. 43)

nullus Cs P1 Ra Rb CC2 Bay7 Bod
 nullus P6 P7 Rc Lac Laur3 Chig Vat3 Mgd Ricc Mlb Vat6 Pal
 Bay5 Har2 Laur2
 et nullus CC4
 nullus eo Har3

23 (iv. 46)

inceptint Cs P1 P6 Ra Rb Lac Laur3 Chig Vat3 CC4 Mgd Ricc
 Mlb Vat6 Bay5 Har2 Har3 Bod Laur2
 inceperunt P7 Rc CC2 Pal Bay7

24 (iv. 54)

et Cs Ra Rb Lac Laur3 Vat3 CC2 Mgd Ricc Mlb Har3 Bod Laur2
 quadam et P1 P6 P7 Rc Chig CC4 Pal Bay7 Har2
omitted in Vat6 Bay5

25 (iv. 59)

suspecta severitate Cs Ra Rb Mgd Bod

suscepta severitate P1 P6 P7 Lac Laur3 Chig Vat3 CC4 CC2 Ricc
 Mlb Vat6 Bay7 Bay5 Har2 Har3 Laur2
 suspecta feritate Rc Pal

26 (iv. 72)

coniugium adduci Cs Ra Rb Lac Laur3 Chig Vat3 Ricc Mlb Vat6
 Bay5 Har3 Laur2
 coniugem duci P1 CC4 Bay7 Har2
 coniugium duci P6 P7 Rc Pal
 coniugem adduci CC2 Mgd Bod

27 (v. 2)

adducte Cs P1 Ra Rb Lac Laur3 Chig Vat3 CC4 Mgd Ricc Mlb
 Bay7 Har2 Har3 Bod Laur2
 inductam P6
 adductam P7 Rc Vat6 Pal Bay5
 advectam CC2

28 (v. 12)

esse Cs Ra Rb Lac Laur3 CC2 Mgd Vat6 Bay5 Har3 Bod Laur2
 prorsus esse P1 P6 P7 Rc Chig Vat3 CC4 Ricc Mlb Pal Bay7 Har2

29 (v. 26)

ecce igitur ut Cs P1 P6 Ra Rb Lac Laur3 Chig Mgd Mlb Vat6 Bay5
 Har3 Bod Laur2
 ecce ego nunc P7
 ecce igitur Rc Vat3 CC4 CC2 Ricc Pal
 ecce igitur in Har2
 et te igitur ut Bay7

30 (v. 46-47)

more nobilium Cs P1 P6 P7 Ra Rb Rc Lac Laur3 Chig CC4 Mgd
 Vat6 Pal Har2 Har3 Bod
 amore nobilium Vat3 CC2 Ricc Mlb Bay5 Laur2
 nobilium Bay7

31 (v. 49)

filie tacite Cs Ra Rb Lac Laur3 Vat3 CC2 Mgd Ricc Mlb Vat6
 Bay5 Har3 Bod Laur2
 filie P1 P6 P7 Rc CC4 Pal Bay7 Har2
 tacite filie Chig

32 (vi. 15)

vertere Cs P1 P6 P7 Ra Rb Lac Laur3 Chig Vat3 Ricc Mlb Vat6
 Bay5 Har3 Laur2
 vertere Rc CC4 Mgd Pal Bay7 Bod
 ornare CC2
 ferretur Har2

33 (vi. 49)

ait sola Cs P6 Ra Rb Bay7

ait tu sola P1 P7 Rc Lac Laur3 Chig Vat3 CC4 CC2 Mgd Ricc Mlb
Vat6 Pal Bay5 Har2 Bod

sola ait Har3

ait et tu sola Laur2

On the basis of this *apparat positif*¹⁵ showing how the variants in the twenty-four manuscripts group themselves in thirty-three representative passages, it is now possible to solve the remaining problems concerning manuscript relationship. The first use to be made of the representative list of variants will be to compare each manuscript with all the other manuscripts, separately and one by one, to determine the number of times any two given manuscripts agree in their variant readings. The result of this inquiry may be presented in the form of a Table of Concordances among the manuscripts.

The significance of this concordance table can best be demonstrated by a specific instance. In the column headed *Pal* (given last in the table), Rc is the first manuscript listed, and after it stands the number 31. This means that, in the thirty-three passages of the *apparat positif*, the variants in Rc agree with those in Pal thirty-one times. Between CC4 and Pal, however, there are only twenty agreements, and so on until we come to Bay5, which agrees with Pal only three times out of a possible thirty-three. Of all the manuscripts, therefore, Pal is closest to Rc and farthest from Bay5, the other manuscripts ranging themselves in between in the order in which they are listed.

Now, we should naturally expect to find that manuscripts which belong together in one family will be bunched together and show a close degree of relationship.¹⁶ Let us examine family *d*, consisting of CC4 P1 Har2 P7 P6 Bay7 Rc Pal. Directing our attention to the column for CC4, we find that the first seven manuscripts listed are precisely the other members of family *d*. The full significance of this becomes clear after we examine the lists for all eight manuscripts in family *d*: each list is headed by precisely the seven manuscripts which, together with the manuscript itself, make up the eight manuscripts of the family. All the manuscripts of family *d*, therefore, show a uniformity in listing the same seven manuscripts first. Should this uniformity be extended to include the eighth, ninth, tenth manuscripts, etc., and should the eighth,

15 Quentin's term in *Essais*, p. 65 *et passim*.

16 Quentin, *Mémoire*, p. 228, *Essais*, pp. 72-73.

CONCORDANCE TABLE

SHOWING HOW MANY TIMES, OUT OF A POSSIBLE 33, EACH MANUSCRIPT AGREES WITH THE OTHERS

<i>Laur3</i>	<i>Lac</i>	<i>Vat6</i>	<i>Bay5</i>	<i>Rb</i>	<i>Cs</i>
Lac	29	Bay5	Vat6	Ra	Ra
Vat6	28	Laur3	Laur3	Cs	Rb
Bay5	27	Lac	Lac	Laur3	Laur3
Har3	25	Har3	Har3	Lac	Lac
Laur2	24	Laur2	Laur2	Vat6	Har3
Rb	24	Rb	Rb	Har3	Vat6
Cs	24	Cs	Cs	Laur2	Laur2
Ra	23	Ra	Ra	Bay5	Bay5
Chig	21	Chig	Mlb	Bod	Bod
Bod	20	Mlb	Vat3	Mgd	Mgd
Mgd	19	Vat3	Ricc	Chig	Chig
Vat3	18	Ricc	Chig	Mlb	Mlb
Ricc	18	Mgd	Mgd	Vat3	Vat3
Mlb	18	Bod	Bod	Ricc	Ricc
CC2	13	CC2	CC2	CC2	CC2
P1	13	P1	P1	P1	P1
CC4	12	CC4	P6	P6	Bay7
Har2	11	Har2	P7	Bay7	P6
P6	9	P6	CC4	CC4	CC4
P7	9	P7	Har2	Har2	Har2
Bay7	7	Rc	Bay7	Rc	Rc
Rc	6	Pal	Rc	Pal	Pal
Pal	5	Bay7	Pal	P7	P7
	4				

CONCORDANCE TABLE (continued)

<i>Ra</i>	<i>Har3</i>	<i>Laur2</i>	<i>Ricc</i>	<i>Vat3</i>	<i>Mlb</i>	
Rb	27	Laur3	Vat3	Ricc	Ricc	Ricc
Cs	26	Lac	Mlb	Mlb	Mlb	Vat3
Laur3	25	Vat6	Chg	Chg	Chg	Chg
Lac	24	Bay5	Laur3	Laur3	Laur3	Bay5
Har3	24	Rb	Laur2	Laur2	Laur3	Bay5
Vat6	24	Cs	Bay5	Bay5	Laur2	Laur3
Laur2	23	Ra	Vat6	Bay5	Bay5	Laur2
Bay5	22	Har3	Lac	Vat6	Vat6	Vat6
Bod	22	Vat3	Har3	Lac	Lac	Lac
Mgd	19	Ricc	Rb	Har3	Har3	Har3
Chg	18	Mlb	CC2	Rb	Rb	Rb
Mlb	18	Mlb	CC2	CC2	CC2	Ra
Vat3	17	Chg	Ra	Ra	Ra	Cs
Ricc	16	Bod	Cs	Cs	Cs	Mgd
Ricc	16	Mgd	Mgd	Mgd	Mgd	CC2
CC2	14	CC2	Bod	Bod	Bod	CC2
P1	12	P1	P6	P6	P6	Bod
Bay7	10	P6	CC4	P6	P6	P6
P6	10	CC4	Har2	CC4	CC4	P1
CC4	9	Har2	Har2	Har2	Har2	P1
Har2	8	Bay7	P1	Har2	CC4	CC4
Rc	8	P7	P7	P1	P1	Har2
Pal	5	Rc	Rc	Rc	Rc	P7
P7	4	Pal	Bay7	Pal	Pal	Rc
	3	Pal	Bay7	Bay7	Bay7	Pal
						Bay7
	</					

CC2	Mgd	Bod	Chig	CC4	PI
Vat3	28	Mgd	Laur3	P1	CC4
Ricc	21	Lac	Ricc	Rc	Bay7
Laur3	20	Laur3	Vat6	Bay7	Rc
Bay5	18	Har3	Vat3	Har2	Har2
Bod	18	Cs	Mlb	Pal	P6
Mgd	17	Rb	Lac	P7	P7
Har3	17	Ra	Laur2	P6	Pal
Laur2	17	Laur2	P1	Chig	Chig
Mlb	17	Vat6	Bay5	Mgd	Lac
Lac	16	Bay5	Rb	Bod	Bod
Vat6	15	CC2	Ra	Ricc	Mgd
Rb	14	Chig	Har3	Vat3	Laur3
Ra	14	Mlb	Cs	Laur3	Vat6
Cs	14	Vat3	CC4	Lac	Har3
Chig	14	Ricc	Har2	Vat6	Laur2
Rc	13	P1	Mgd	Mlb	Rb
P1	12	CC4	Bod	Har3	Cs
Pal	12	Har2	P6	Bay5	Ra
P6	10	P6	P7	Laur2	Mlb
Bay7	10	Bay7	CC2	Rb	Vat3
P7	10	Rc	Rc	Cs	Bay5
CC4	9	Pal	Pal	Ra	Ricc
Har2	7	Bay7	Bay7	CC2	CC2

CONCORDANCE TABLE (continued)

ninth, tenth manuscripts maintain the prior listing of the prescribed manuscripts, we would then have evidence that our family should be increased by the eighth, ninth, tenth manuscripts. But the uniform listing stops with the seventh manuscript: thus the grouping of CC4 P1 Har2 P7 P6 Bay7 Rc Pal into a separate family, which was proved earlier in different fashion, is now corroborated by an examination of the Concordance Table. In like fashion can be verified the reality of the groupings *a*¹, *c*, and *b*.¹⁷

In the new light shed by the Concordance Table, let us now turn to the seven manuscripts which earlier we were not able to group conclusively by any characteristic family variants (Laur3 Lac Vat6 Bay5 Har3 Laur2 Chig). Immediately an interesting fact is revealed: on the basis of the observations made in the preceding paragraph, all of these manuscripts (except Chig) combine with *a*¹ (Cs Ra Rb) to form a coherent family, distinct from all the others. Each manuscript in the family, it will be observed, lists first the other members of the family, and the list cannot be extended to include additional manuscripts. This new family, therefore, consists of nine manuscripts. Cs Ra Rb Laur3 Lac Vat6 Bay5 Har3 Laur2 (let us call them family *a*). It may be noted in passing that the extraordinarily high figures with which Cs Ra Rb agree (32 and 31 out of a possible 33) indicate that the manuscripts of this subgroup exhibit an extraordinary similarity—so extraordinary that it amounts almost to identity (cf Rc Pal in family *d*)¹⁸

Chig, it will be observed, is not a member of family *a*: although Laur3 and Vat6 list it ninth, immediately after the eight manuscripts of their family, the other manuscripts in the group show it

17 In family *b*, MS CC2 presents an unusual instance and does not, at first glance, give evidence of grouping itself with Ricc Mlb Vat3, the other members of its family. This is to be explained by the fact that, although CC2 has certain family readings in common with Ricc Mlb Vat3, and with Ricc Mlb Vat3 alone, it also has many, many unique readings, in which it departs from all the manuscripts, including Ricc Mlb Vat3. Under these circumstances it is actually possible for Ricc Mlb Vat3 to have more readings in common with manuscripts from another family than with CC2, a member (though a badly strayed one) of their own family. Yet it will be observed (1) that in its own list CC2 shows itself to be closest to members of family *b*, and (2) that of all the other lists in the Concordance Table, there is none in which it appears higher than in those of family *b*. Briefly, CC2 is quite different from all the manuscripts, yet it is least different from Ricc Mlb Vat3—the family to which it belongs by virtue of the characteristic readings which it, and it alone, has in common with the family.

18 Corroboration of the closeness between Laur3 Vat6 Bay5 Lac Har3 Laur2 (the norm manuscripts from which the other groups deviate—see p. 65 above) is afforded by a single omission which is common to all six of the manuscripts. The words *calamum arripiens* (Pref. 37), in the letter prefixed to the tale, are lacking in these manuscripts, and in these manuscripts alone.

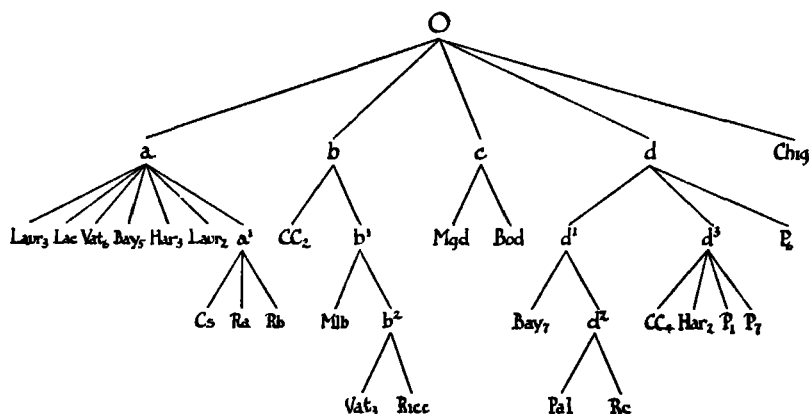
farther down, with intervening manuscripts interrupting the grouping, and in the list under Chig itself, members of families *b* and *d* are mingled toward the top with member of family *a*, clearly indicating that Chig is not of the same ilk as the other nine manuscripts.

Where, then, does Chig belong? All the manuscripts have been placed, save it alone. The answer is that it belongs with none of the other groups. It constitutes a group of itself, a group of which it alone in the twenty-four manuscripts is the exemplar. Although it is close to Laur3 and Vat6 (which appear high in its list), it is not, as we have just seen, a member of family *a*. Like CC2, it seems closest to family *b*, but unlike CC2, it does not share any of the characteristic readings of that family. In the lists CC4 P1 Har2 P7 P6, it follows immediately after the other members of family *d*, and seems clearly related to that family (note, by the figures in the lists, the closeness between family *d* and Chig, and contrast the sudden drop between Chig and family *b* in the Ricc Mlb Vat3 lists), yet in its own list, it seems to be farther from family *d* than from any other. The sum of these observations is that, although Chig seems, on various counts, almost equally close to the other families, it can be ranged with none of them. It must be treated as a single manuscript family.

One other observation, which will, in a general way, corroborate our family groupings, should be made before we turn away from the Concordance Table. It is obvious that if two manuscripts are identical, they will list all the other manuscripts in exactly the same order and with exactly the same figures.¹⁰ The farther the two manuscripts are from being identical, i.e., the greater the difference between them, the more unlike will the order and numbers be. We should expect, then, that roughly, at any rate, the order of listing will be the same for all the manuscripts in any one family, and from the order of listing we should be able to get a pretty clear idea (1) of the degree of homogeneity within a family, and (2) of the degree of closeness with which one family is related to another. Family *c* (Mgd Bod), for instance, exhibits in its two manuscripts the same order (*c*, *a*, Chig, *b*, *d*) with almost identical figures. We are dealing, therefore, with a very homogeneous family. We learn from this order, too, that family *c* is closest to family *a* and farthest from family *d*. Family *d* (CC4 Har2 P1 P6 P7 Bay7 Pal Rc) is not nearly so homogeneous, since the order in which its manuscripts list the others is not nearly so constant, but in the

subdivision Rc Pal we have two manuscripts which are virtually identical, both giving almost the same order (*d, c, Chig, b, a*) and the same figures throughout. In general, it may be said that family *d* is closest to Chig and farthest from *a*. Family *b* (CC2 Ricc Vat3 Mlb) shows an extraordinarily high degree of similarity in the manuscripts of subgroup *b*¹ (Ricc Vat3 Mlb), figures and order (*b, Chig, a, c, d*) almost coinciding in all three; and although the order in CC2 is somewhat different, it may be said of the entire family that it is close to *a*, and farthest from *d*. Of the nine manuscripts in family *a* (Laur3 Lac Vat6 Bay5 Rb Cs Ra Har3 Laur2), Lac Rb Cs Ra give the most characteristic order (*a, c, Chig, b, d*), from which the other manuscripts depart only slightly in the relative positions of *c, Chig*, and *b*. The manuscripts of family *a*, therefore, are almost equally different from families *c, b*, and Chig, and undoubtedly most unlike family *d*.

Since all twenty-four manuscripts have now been assigned to their appropriate families, it may be well, before proceeding further, to bring together in chart form the facts which have already been established concerning manuscript relationship. A tentative genealogical chart, presenting these facts, will be found in Figure 1.



Tentative Genealogical Chart I

FIG 1

This chart divides the manuscripts into families, but it does not tell us, except partially, what we should like to know about the relationship among the manuscripts within the families. Now, it

is one of the chief aims of the Quentin system to discover these intra-family relationships,²⁰ and it is to them that I now turn.

Quentin's method of revealing these relationships is based upon a comparison of the manuscripts taken three by three.²¹ Let us assume three manuscripts, A, B, and C, descended one from the other in an order unknown to us. How may we determine what this order is? We must first compare our three manuscripts with each other on the basis of the variants contained in our *apparat positif*. Having done this, we shall discover that sometimes B and C agree against A ($A < BC$), sometimes A and C agree against B ($A > B < C$), sometimes A and B agree against C ($AB > C$). Now, if our manuscripts are descended one from the other, our comparisons will enable us to pick out that manuscript which is intermediary between the other two, for we shall find that *the other two manuscripts never will agree against the intermediary*.

To make this clear, let us suppose that C is the intermediary, as follows:



If C is descended from A, and B from C, obviously A and C may frequently have common readings different from those in B (for B may originate its own readings); and C and B may frequently have readings different from those in A (for readings originating in C may have been copied by B), but A and B will never have common readings differing from those in C (for only by an unusual combination of chances could C originate a reading and then B, copying C, reject the reading in C and revert independently to the reading found in A). If, therefore, the results of our comparisons are

$$\begin{array}{ll} A < B & C = 6 \text{ times} \\ A > B < C & = 3 \text{ times} \\ A & B > C = 0 \text{ times} \end{array}$$

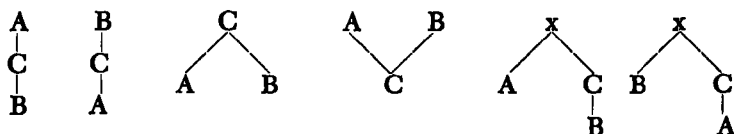
we shall know that C is intermediary between A and B.

But having determined that C is intermediary, we have not yet solved the whole problem. The magic zero merely tells us that C is intermediary, it does not tell us the order in which the manuscripts are derived from each other. Indeed, any one of the fol-

²⁰ Quentin, *Essais*, p. 73.

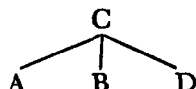
²¹ Quentin, *Mémoire*, pp. 210-13, *Essais*, pp. 44-55, 74-79.

lowing orders may be the true one (for in any of the following cases, A and B would not agree against C):



The comparison by threes will not help us to the true order: that must be determined by other means, such as the study of common faults, omissions, additions, general value of the readings, comparative ages of the manuscripts, etc.²²

Yet in one case the system will tell us something about the order. If the same manuscript is repeatedly shown to be intermediary in several triads involving all possible combinations of the same group of manuscripts, then the intermediary is proved to be archetype and it may be put at the head of the group. Thus if C is proved intermediary between A and B, and between A and D, and between B and D, the proper order will be:²³



With this very sketchy review of only the barest fundamentals of the Quentin system in mind, let us turn to an examination of the manuscripts in family *a* (Laur3 Lac Vat6 Bay5 Rb Cs Ra Har3 Laur2). Applying the comparison by threes to these manuscripts on the basis of the variants in the *apparat positif*, we find at once a very interesting group of results.

Laur3 < Vat6	Laur2 =	= 0
Laur3 > Vat6 < Laur2 = 8, 24, 27 ²⁴		= 3
Laur3 Vat6 > Laur2 = 5, 18, 30		= 3
Lac < Laur3	Laur2 = 13	= 1
Lac > Laur3 < Laur2 =		= 0
Lac Laur3 > Laur2 = 5, 6, 18, 30		= 4

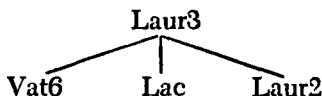
²² Quentin, *Essais*, p. 50

²³ *Ibid.*, p. 82, *Mémoire*, pp. 210-20

²⁴ These figures correspond to the numbers of the passages in the *apparat positif*, given above on pp. 67-72. Interpreted, they mean that in the eighth, twenty-fourth, and twenty-seventh passages of the thirty-three given in the *apparat positif*, MSS Laur2 and Laur3 agree against MS Vat6. Thus, if the reader cares to refer to the passages of the *apparat positif*, he may verify all the comparisons by threes given in this study. Before he attempts this, however, he should read carefully footnote 29 on pp. 85-86 below.

$$\begin{array}{rcl}
 \text{Lac} < \text{Laur3} & \text{Vat 6} = 13 & = 1 \\
 \text{Lac} > \text{Laur3} < \text{Vat 6} & = & = 0 \\
 \text{Lac} & \text{Laur3} > \text{Vat 6} = 24, 27 & = 2
 \end{array}$$

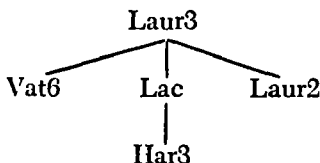
Laur3 seems to emerge from these comparisons as archetype, so that we are justified in accepting the following schema:²⁵



Proceeding with our comparisons by threes, and bringing in other members of family *a*, we discover.

$$\begin{array}{rcl}
 \text{Lac} < \text{Laur3} & \text{Har3} = & = 0 \\
 \text{Lac} > \text{Laur3} < \text{Har3} & = 13 & = 1 \\
 \text{Lac} & \text{Laur3} > \text{Har3} = 7 & = 1
 \end{array}$$

Lac, therefore, is intermediary between Laur3 and Har3, so that we may now enlarge our schema thus:



Before this position of Har3 may be declared definitive, however, it should be demonstrated that Lac is also intermediary between Har3 and both Vat6 and Laur2, since Lac bears an intermediary position between Har3 and both Vat6 and Laur2 (compare the possible intermediary positions as outlined on page 81 above) Corroboration comes when we make the comparisons.

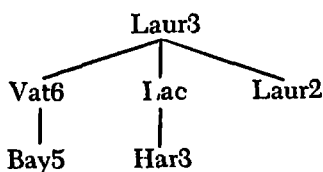
$$\begin{array}{rcl}
 \text{Lac} < \text{Vat6} & \text{Har3} = & = 0 \\
 \text{Lac} > \text{Vat6} < \text{Har3} & = 13, 24, 27 & = 3 \\
 \text{Lac} & \text{Vat6} > \text{Har3} = 7 & = 1 \\
 \\
 \text{Lac} < \text{Har3} & \text{Laur2} = & = 0 \\
 \text{Lac} > \text{Har3} < \text{Laur2} & = 7 & = 1 \\
 \text{Lac} & \text{Har3} > \text{Laur2} = 5, 6, 13, 18, 30 & = 5
 \end{array}$$

25 The comparatively low figures which these comparisons yield indicate a close degree of relationship among the manuscripts, and thus, of course, we should expect, since we are dealing here with a homogeneous group. In such a homogeneous group, a single agreement of two manuscripts against a third is of greater significance than it would be when manuscripts from different groups are compared to each other.

Still another manuscript finds its rightful place as the result of our next comparison:

$$\begin{array}{lll} \text{Laur3} < \text{Vat6} & \text{Bay5} = 8, 24, 27 & = 3 \\ \text{Laur3} > \text{Vat6} < \text{Bay5} & & = 0 \\ \text{Laur3} & \text{Vat6} > \text{Bay5} = 1, 9, 30 & = 3 \end{array}$$

Vat6 thus is proved to be intermediary between Laur3 and Bay5, and our chart may be altered to include Bay5 in this fashion:



Verification for this placing of Bay5, though not so complete as for the placing of Har3, is nevertheless striking, as we see from the following proofs that Vat6 is intermediary between Bay5 and Lac Har3 Laur2.

$$\begin{array}{lll} \text{Lac} < \text{Vat6} & \text{Bay5} = 13, 24, 27 & = 3 \\ \text{Lac} > \text{Vat6} < \text{Bay5} & & = 0 \\ \text{Lac} & \text{Vat6} > \text{Bay5} = 1, 9, 30 & = 3 \end{array}$$

$$\begin{array}{lll} \text{Vat6} < \text{Bay5} & \text{Har3} = & = 0 \\ \text{Vat6} > \text{Bay5} < \text{Har3} = 9, 30 & & = 2 \\ \text{Vat6} & \text{Bay5} > \text{Har3} = 7, 13, 24, 27 & = 4 \end{array}$$

$$\begin{array}{lll} \text{Vat6} < \text{Bay5} & \text{Laur2} = 30 & = 1^{26} \\ \text{Vat6} > \text{Bay5} < \text{Laur2} = 1, 9 & & = 2 \\ \text{Vat6} & \text{Bay5} > \text{Laur2} = 5, 8, 17, 24, 27 & = 5 \end{array}$$

26 Absolute proof would, of course, require a zero here, but the single instance in which Bay5 Laur2 agree against Vat6 can hardly be allowed to interfere with a relationship so abundantly testified by all the other comparisons. When other clear comparisons point to a certain relationship, we should not be distressed to find an occasional single reading which does not jump with all the others. Vat6 clearly comes *closer* to being intermediary than Bay5 or Laur2 does, and in conjunction with the other evidence, the 1 here is corroborative rather than otherwise. Let me quote a very important and a very wise comment by Quentin which here is apposite (*Essais*, p. 160): "Les copistes ne sont pas des machines, mais des hommes qui pensent, qui raisonnent et qui, sur un point donné, peuvent faire une modification qui les fait retomber dans la leçon d'une autre famille, sans que pour cela il y ait influence nécessaire des manuscrits de cette autre famille. Ce qui procure le classement ce sont les données constantes et ce qui prouve la fausseté d'un classement proposé ce sont également les données constantes, habituelles et non un cas isolé, fût-il parfaitement constaté."

We have now arranged all the manuscripts of family *a*, except the three which form a little subgroup of their own (Cs Ra Rb: see page 65 above) Comparing these three among themselves, we find:²⁷

$$\begin{array}{rcl} \text{Cs} < \text{Ra} & \text{Rb} = 12 & = 1 \\ \text{Cs} > \text{Ra} < \text{Rb} & = & = 0 \\ \text{Cs} & \text{Ra} > \text{Rb} = 17 & = 1 \end{array}$$

Ra, then, is intermediary between the other two. But in what order shall we place these prints?—for all three *are* early prints. Obviously, the dates of printing will help us Rb was printed first, in 1503, Ra was printed in 1581, and Cs was printed by the Chaucer Society in 1875, based on Ra and “corrected by Ulrich Zell’s edition of about 1470 A.D. . Mr. Hales has also kindly revised the Latin text.”²⁸ Ra having been proved intermediary, there can be no doubt, therefore, that the order to be adopted is.

$$\begin{array}{c} \text{Rb} \\ | \\ \text{Ra} \\ | \\ \text{Cs} \end{array}$$

Now, it should be remembered that “Ulrich Zell’s edition of about 1470,” upon which Cs is partially based, is the print Rc—a member of family *d*, consequently, Cs is a contaminated text, based principally upon Ra (of family *a*), but in a few readings upon Rc (of family *d*) The overwhelmingly greater similarity of Cs to Ra than to Rc is demonstrated by a comparison of the three texts:

$$\begin{array}{rcl} \text{Cs} < \text{Ra} & \text{Rc} = & = 0 \\ \text{Cs} > \text{Ra} < \text{Rc} & = & = 0 \\ \text{Cs} & \text{Ra} > \text{Rc} = & 1, 2, 4, 6, 7, 10, 11, 12, 13, 14, 15, \\ & & 16, 17, 18, 19, 20, 21, 22, 23, 24, \\ & & 25, 26, 27, 28, 29, 31, 32, 33 = 28 \end{array}$$

The two zeros mean that Cs and Ra are virtually identical, and the large number of times Cs and Ra agree against Rc (28 out of a possible 33) reveals that Rc is considerably different from the other two. Cs, therefore, shall be kept in family *a*, but with the qualification that it derives also, in a few readings, from family *d*.

The final question to be solved concerning family *a* is. How shall the two subgroups be arranged in regard to each other? Let

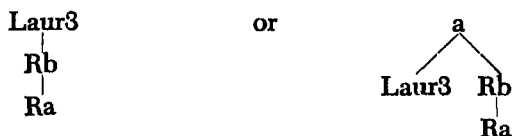
²⁷ See footnote 25 above

²⁸ *Originals and Analogues*, pp 150–51 See also the description of Ra Rb Cs on pp 45–46 above.

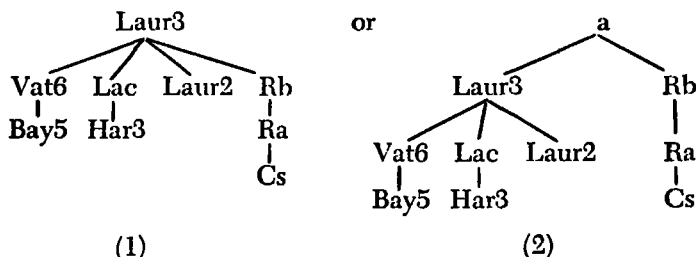
us choose a triad containing manuscripts from both groups and see what results we obtain.

$$\begin{array}{llll} \text{Ra} < \text{Rb} & \text{Laur3} = 17 & & = 1 \\ \text{Ra} > \text{Rb} < \text{Laur3} & = & & = 0 \\ \text{Ra} & \text{Rb} > \text{Laur3} = 3, 5, 8, 12, 22, 26, 33 & = 7 \end{array}$$

This gives us.



which, when joined to all the other manuscripts of the family, appear thus:

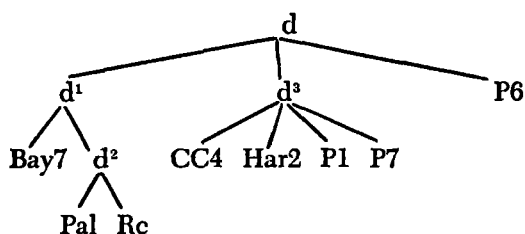


Since Laur3 does not contain any of the characteristic readings of the highly coherent subgroup Cs Ra Rb (see page 65 above), schema 1, which derives the subgroup from Laur3, seems not very satisfactory. Of much greater importance, however, is the fact that Laur3, in common with Vat6 Lac Laur2 Bay5 Har3, has a single omission (*calamum arripiens*. Pref 37); whereas Rb Ra Cs have the passage and so cannot possibly be descended from Laur3. Schema 2, therefore, which segregates Cs Ra Rb, is clearly the true one. Having adopted it, we have completed the arrangement of the manuscripts in family *a*, and may now turn to the other families.²⁹

29 The position of Laur3 as archetype of the five other manuscripts in its subgroup requires a word of explanation. It is not maintained, in the adoption of the schema with Laur3 as subgroup archetype, that Vat6 Bay5 Lac Har3 Laur2 were all derived from the particular, individual manuscript Laur3: what is maintained is that the five manuscripts were all derived from a manuscript of the *type* represented by Laur3. For in the comparisons by threes of the Quentin system, readings which are peculiar to any one manuscript (i.e. not found in any other manuscript) are always completely disregarded, since readings which have never been transmitted from one manuscript to another are of no value in an attempt to determine

Family *b* may be passed over in silence. Already its characteristic group and subgroup readings have afforded a clear conception of the way in which its four manuscripts arrange themselves.³⁰ Likewise family *c* need not detain us, since its two manuscripts will hardly lend themselves to comparisons by threes. We come, then, to family *d*.

The manuscripts of family *d*, on the basis of peculiar subgroup readings, have already been arranged thus ³⁰



Disregarding the subgroup *d*¹, which has already been fully outlined, let us turn to the remaining five manuscripts. It develops that a comparison of P6 with members of the *d*³ subgroup immediately tells us something significant about the manuscripts of the subgroup

$$\begin{array}{rcl}
 P1 < P6 & CC4 = & = 0 \\
 P1 > P6 < CC4 = 7, 8, 11, 19, 26, 33 & & = 6 \\
 P1 > P6 > CC4 = 5, 29, 32 & & = 3
 \end{array}$$

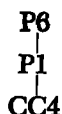
P1 is revealed as intermediary between P6 and CC4. But in what order shall we arrange the three manuscripts? Which should be put at the head?

It will be recalled that all the members of subgroup *d*¹ are guilty of certain common omissions,³¹ P6, however, contains the omitted passages. Consequently, P6 must be placed at the head in this triad. Choice, therefore, is reduced to the following two schemata, in both of which P6 comes at the head:

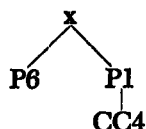
descent. Consequently, Laur3 may contain some readings found in no other manuscript at all, and from these unique readings all five of the manuscripts represented as derived from it may dissent. This, however, does not affect the general truth of the classification arrived at above: we simply must interpret the schema by inserting the words "type of manuscript represented by" before the symbol for each manuscript. This caution applies to all relationships arrived at through comparisons by threes under the Quentin system. See Quentin, *Essais*, pp. 103-04, where the author states: "La vérité, c'est que mes généalogies s'appliquent non aux manuscrits eux-mêmes, mais aux types de transmission du texte qu'ils représentent."

30 See the Tentative Genealogical Chart on p. 79 above.

31 See pp. 61-62 above.

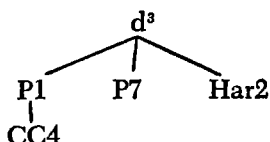


(1)



(2)

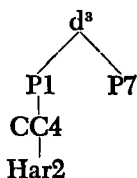
Before we can determine which of these two merits adoption, it is necessary to settle the arrangement of the manuscripts in the subgroup proper. In both schemata given above, the relationship between P1 and CC4 is the same; consequently, we may be certain that CC4 is derived from P1. Given in relation to the two other manuscripts of subgroup d^3 , this means.



Let us proceed with our comparisons. Since P1 and CC4 have been fixed, let us try them in combination with one of the other manuscripts

$$\begin{array}{llll} P1 < CC4 & Har2 = 5 & = 1 \\ P1 > CC4 < Har2 & = & = 0 \\ P1 \quad CC4 > Har2 & = 15, 17 & = 2 \end{array}$$

CC4, we see, appears as intermediary between Har2 and P1. There is, therefore, only one place for it ³²



32 This schema is verified by

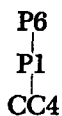
$$\begin{array}{llll} P7 < CC4 & Har2 = 9, 25, 26, 27 = 4 \\ P7 > CC4 < Har2 & = & = 0 \\ P7 \quad CC4 > Har2 & = 15 & = 1 \end{array}$$

for in the schema, CC4 has an intermediary position between P7 and Har2. For absolute proof, P1 should also show as intermediary between CC4 and P7, but this is not quite so

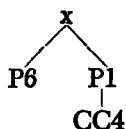
$$\begin{array}{llll} P1 < P7 & CC4 = 5 & = 1 \\ P1 > P7 < CC4 & = 7, 9, 17, 18, 23, 26, 28 = 7 \\ P1 \quad P7 > CC4 & = 32 & = 1 \end{array}$$

Concerning the latter, see footnote 26 on p. 83 above

Let us now return to settle which of the following two schemata is to be adopted:

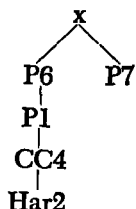


(1)



(2)

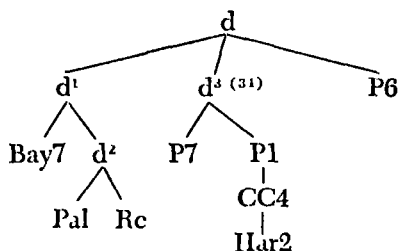
If the first is adopted, we have.



But this clearly is false (1) because we know that P7 P1 CC4 Har2 form a subgroup with common omissions and variants not present in P6,³³ and (2) because P6, which in the schema occupies an intermediary position between P1 and P7, certainly is not such an intermediary, as a comparison of the three manuscripts will show:

$$\begin{array}{rcl} \text{P1} < \text{P6} & \text{P7} = 7, 9, 22, 24 = 4 \\ \text{P1} > \text{P6} < \text{P7} = 13, 19, 33 & = 3 \\ \text{P1} & \text{P6} > \text{P7} = 5, 17, 23 & = 3 \end{array}$$

Nor will P7 fit anywhere else into the schema, if we derive P1 directly from P6. Consequently, schema 2 must be adopted, and so we have, for the whole of family *d*, the following plan:



³³ See pp 61-62 above

³⁴ The introduction of the extra hypothetical intermediary (*d*³) between P6 and P1 does not affect the reality of P1 as intermediary between P6 and CC4. It is necessary here to keep P6 separate from the *d*³ manuscripts, since clearly the *d*³ manuscripts belong together, as has been demonstrated on pp 61-62 above

The final task of classification is to compare the families with each other to perceive whether there exists any special relationship among them. This is to be accomplished by extension of the system of comparisons by threes to the families themselves. Representative manuscripts having been selected from each of three families, it will be possible to determine whether any one of the families is intermediary to the other two, or whether, on the contrary, they all go back independently to the original. Presence of a zero in the comparison will indicate the former, its absence, the latter.³⁵

We are dealing with five families *a*, *b*, *c*, *d*, and Chig. That none of the first three families is intermediary between the other two is demonstrated by the following (in these comparisons, Bay5 Vat6 = *a*, Ricc Vat3 = *b*, Mgd Bod = *c*).³⁶

$$\begin{array}{lll} \text{Mgd} < \text{Ricc} & \text{Bay5} = 13, 16, 17, 21, 25, 26, 30, 32 = 8 \\ \text{Mgd} > \text{Ricc} < \text{Bay5} & = 4, 7, 14, 20, 28, 29 = 6 \\ \text{Mgd} \quad \text{Ricc} > \text{Bay5} & = 8, 19, 24, 27 = 4 \end{array}$$

$$\begin{array}{lll} \text{Vat3} < \text{Vat6} & \text{Bod} = 7, 9, 12, 14, 20, 28, 29, 30 = 8 \\ \text{Vat3} > \text{Vat6} < \text{Bod} & = 8, 19, 24, 27 = 4 \\ \text{Vat3} \quad \text{Vat6} > \text{Bod} & = 1, 13, 16, 17, 21, 22, 25, 26, 32 = 9 \end{array}$$

Families *a*, *b*, and *d* likewise go back independently to the original (Ra Har3 = *a*, Mlb Ricc = *b*, P7 Har2 = *d*).

$$\begin{array}{lll} \text{Ra} < \text{Mlb} & \text{Har2} = 3, 5, 14, 22, 25, 28, 31 = 7 \\ \text{Ra} > \text{Mlb} < \text{Har2} & = 9, 19, 30 = 3 \\ \text{Ra} \quad \text{Mlb} > \text{Har2} & = 2, 10, 11, 12, 13, 16, 24, 26, 31 = 9 \end{array}$$

$$\begin{array}{lll} \text{P7} < \text{Ricc} & \text{Har3} = 2, 10, 11, 15, 16, 17, \\ & 21, 23, 24, 26, 27, 31 = 12 \\ \text{P7} > \text{Ricc} < \text{Har3} & = 7, 13, 19, 30 = 4 \\ \text{P7} \quad \text{Ricc} > \text{Har3} & = 14, 18, 28 = 3 \end{array}$$

Similarly families *a*, *c*, and *d* are unrelated (Laur3 Lac = *a*, Mgd = *c*, P1 CC4 = *d*):

$$\begin{array}{lll} \text{P1} < \text{Laur3} & \text{Mgd} = 2, 4, 5, 8, 11, 14, 15, \\ & 16, 20, 22, 24, 29, 31 = 13 \\ \text{P1} > \text{Laur3} < \text{Mgd} & = 1, 13, 21 = 3 \\ \text{P1} \quad \text{Laur3} > \text{Mgd} & = 17, 19, 25, 32 = 4 \end{array}$$

³⁵ Quentin, *Essays*, pp 73, 135, 156

³⁶ These instances could be multiplied in each case, but I give only two as sufficient to prove the contention

$$\begin{aligned} \text{Lac} < \text{CC4} \quad \text{Mgd} &= 1, 16, 32 &= 3 \\ \text{Lac} > \text{CC4} < \text{Mgd} &= 2, 4, 10, 11, 14, 15, \\ &20, 24, 28, 29, 31 = 11 \\ \text{Lac} \quad \text{CC4} > \text{Mgd} &= 17, 19, 25 &= 3 \end{aligned}$$

Families *b*, *c*, and *d* also show no direct relationship (Vat3 Mlb = *b*; Bod Mgd = *c*, Har2 P1 = *d*):

$$\begin{aligned} \text{Vat3} < \text{Har2} \quad \text{Bod} &= 9, 13, 16, 17, 30 &= 5 \\ \text{Vat3} > \text{Har2} < \text{Bod} &= 10, 11, 19, 24, 31 &= 5 \\ \text{Vat3} \quad \text{Har2} > \text{Bod} &= 2, 14, 22, 25, 28 &= 5 \end{aligned}$$

$$\begin{aligned} \text{P1} < \text{Mgd} \quad \text{Mlb} &= 2, 5, 10, 11, 15, 19, 22, 24, 31 &= 9 \\ \text{P1} > \text{Mgd} < \text{Mlb} &= 8, 14, 17, 25, 28, 32 &= 6 \\ \text{P1} \quad \text{Mgd} > \text{Mlb} &= 7, 9, 13, 16, 21, 30 &= 6 \end{aligned}$$

The same negative results appear when we compare families *a*, *b*, and Chig, also families *a*, *c*, and Chig, also families *b*, *c*, and Chig, and families *c*, *d*, and Chig

(*a b* Chig)

$$\begin{aligned} \text{Lac} < \text{Chig} \quad \text{Ricc} &= 12, 13, 14, 18, 28 &= 5 \\ \text{Lac} > \text{Chig} < \text{Ricc} &= 16, 24 &= 2 \\ \text{Lac} \quad \text{Chig} > \text{Ricc} &= 7, 9, 19, 29, 30 &= 5 \end{aligned}$$

(*a c* Chig)

$$\begin{aligned} \text{Chig} < \text{Bay5} \quad \text{Bod} &= 6, 12, 14, 28 &= 4 \\ \text{Chig} > \text{Bay5} < \text{Bod} &= 8, 9, 16, 27, 30 &= 5 \\ \text{Chig} \quad \text{Bay5} > \text{Bod} &= 13, 17, 19, 21, 22, 25, 26, 32 &= 8 \end{aligned}$$

(*b c* Chig)

$$\begin{aligned} \text{Chig} < \text{CC2} \quad \text{Mgd} &= 13, 19, 24, 26, 28 &= 5 \\ \text{Chig} > \text{CC2} < \text{Mgd} &= 5, 9, 22, 23, 29, 30 &= 6 \\ \text{Chig} \quad \text{CC2} > \text{Mgd} &= 17, 21, 25 &= 3 \end{aligned}$$

(*c d* Chig)

$$\begin{aligned} \text{P1} < \text{Chig} \quad \text{Mgd} &= 2, 5, 8, 10, 15, 22 &= 6 \\ \text{P1} > \text{Chig} < \text{Mgd} &= 1, 13, 21 &= 3 \\ \text{P1} \quad \text{Chig} > \text{Mgd} &= 6, 14, 17, 19, 24, 25, 28, 32 &= 8 \end{aligned}$$

Only two more possible family relationships remain to be tested first, families *a*, *d*, and Chig, then, families *b*, *d*, and Chig. Choosing representatives of the former first, we find:

$$\begin{aligned} \text{P1} < \text{Laur3} \quad \text{Chig} &= 1, 2, 5, 8, 13, 15, 21, 22, 26 &= 9 \\ \text{P1} > \text{Laur3} < \text{Chig} &= 6, 14, 16, 24, 28 &= 5 \\ \text{P1} \quad \text{Laur3} > \text{Chig} &= &= 0 \end{aligned}$$

Here, at last, after so many barren comparisons, is striking evidence of inter-family relationship: Chig emerges as intermediary

between family *a* (Laur3) and family *d* (P1). We find the relationship verified by further comparisons:

$$\text{Laur3} < \text{Chig} \quad \text{CC4} = 14, 16, 24, 28 \quad = 4$$

$$\text{Laur3} > \text{Chig} < \text{CC4} = \quad = 0$$

$$\text{Laur3} \quad \text{Chig} > \text{CC4} = 1, 2, 8, 15, 21, 26, 29, 32 = 8$$

$$\begin{aligned} \text{Rc} < \text{Laur3} \quad \text{Chig} &= 1, 2, 3, 5, 7, 8, 13, 15, 19, \\ &\quad 21, 23, 25, 26, 27, 29, 32 = 16 \end{aligned}$$

$$\text{Rc} > \text{Laur3} < \text{Chig} = 14, 16, 24, 28 \quad = 4$$

$$\text{Rc} \quad \text{Laur3} > \text{Chig} = \quad = 0$$

Chig, then, is undoubtedly intermediary between family *a* and family *d*. Now let us turn to a comparison of families *b*, *d*, and Chig.

$$\text{P7} < \text{Chig} \quad \text{Ricc} = 2, 10, 12, 13, 15, 17, 21, 23, 26, 27, 31 = 11$$

$$\text{P7} > \text{Chig} < \text{Ricc} = \quad = 0$$

$$\text{P7} \quad \text{Chig} > \text{Ricc} = 16, 19, 24, 30 \quad = 4$$

Hence, Chig is intermediary not only between family *d* and family *a*, but also between family *d* and family *b*. As in the former case, too, verification is forthcoming:

$$\begin{aligned} \text{P1} < \text{Chig} \quad \text{Ricc} &= 1, 2, 5, 8, 10, 12, 13, 15, 18, \\ &\quad 21, 22, 26 \quad = 12 \end{aligned}$$

$$\text{P1} > \text{Chig} < \text{Ricc} = \quad = 0$$

$$\text{P1} \quad \text{Chig} > \text{Ricc} = 6, 7, 9, 16, 19, 24, 29, 30 \quad = 8$$

$$\text{Chig} < \text{Ricc} \quad \text{Bay7} = \quad = 0$$

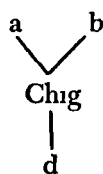
$$\text{Chig} > \text{Ricc} < \text{Bay7} = 9, 16, 19, 24 \quad = 4$$

$$\begin{aligned} \text{Chig} \quad \text{Ricc} > \text{Bay7} &= 1, 2, 3, 5, 8, 10, 12, \\ &\quad 13, 15, 17, 18, 21, \\ &\quad 22, 23, 26, 32, 33 = 17 \end{aligned}$$

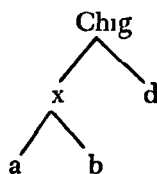
Chig, therefore, is intermediary between family *d* on the one hand and families *a* and *b* on the other. As intermediary, it must hold one of the four following possible positions in relation to the other families.



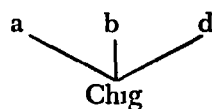
(1)



(2)



(3)

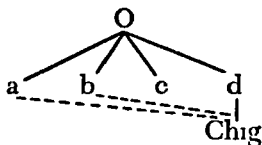


(4)

Now, if it can be demonstrated that Chig contains certain inferior (i.e., non-Petrarchan) readings in passages where manuscripts in *a* or *b* and *d* give the true Petrarchan reading, then schemata 1, 2, and 3 above are shown to be impossible, and schema 4 must be accepted by the process of elimination.

Precisely this can be demonstrated. Striking examples are the omissions in Chig of the words *rusticana* (vi. 80-81), *apud* (ii. 79), and *vix* (vi. 71), and the inferior readings *eloquio* instead of *e colloquio* (i. 74-75) and *calceas* instead of *calceos* (ii. 24). Since the manuscripts in families *a* and *b* contain these words omitted in Chig, and also have the proper readings *e colloquio* and *calceos*, it is obvious that families *a* and *b* cannot be derived from Chig, consequently schema 1 above is impossible. Similarly, Chig omits *vero* (ii. 89), *semper* (v. 19), and *dum* (vi. 26), and gives the inferior reading *omni* instead of the correct reading *omnimoda* (i. 53), whereas the manuscripts of family *d* retain *vero*, *semper*, and *dum*, and read correctly *omnimoda*. Hence, family *d* cannot be descended from Chig, and schema 2 is not possible. Schemata 1 and 2 having been proved incorrect, schema 3 is automatically disproved (since schema 3 would derive all three families from Chig as archetype). Only schema 4 remains.

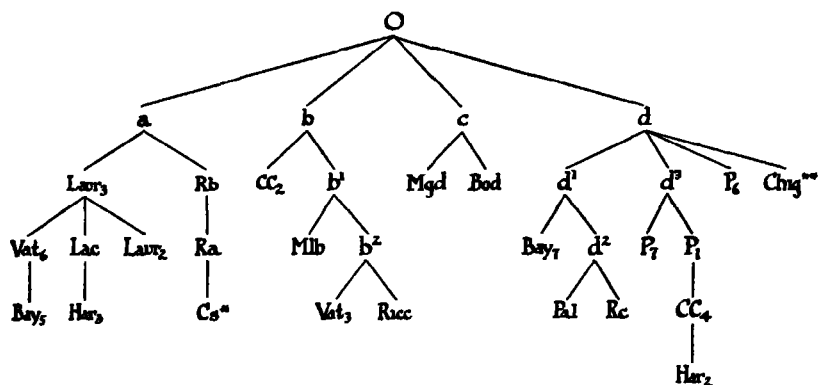
Hence Chig must be a contaminated manuscript, derived at once from families *a*, *b*, and *d*. The relationship may be indicated thus



This arrangement still, of course, fulfills the requirement that Chig be intermediary between *d* and *a*, *b*, and it accounts for the fact that Chig, a non-omitting manuscript, is derived from the family of manuscripts with omissions. Interpreted, it means that Chig is probably derived from an omitting manuscript of family *d*, in which the lacunae and some other readings have been supplied from a manuscript or manuscripts of families *a* and/or *b*.³⁷

The classification of the twenty-four manuscripts would now seem to be complete. All of them have been put into four families, and the subfamilies of these four have been determined, as the diagram in Figure 2 illustrates. One or two important questions

37 Cf. Quentin, *Essais*, pp. 156-58.



Tentative Genealogical Chart II

⁹³Slightly contaminated with Rb.

⁹⁴Contaminated with family 1 and/or 6.

FIG 2.

are still to be discussed, however, and one of them may somewhat alter our genealogical chart.

Petrarch, as Professor Vittorio Rossi has shown,³⁸ frequently revised his letters, so that often the text which he inserted in his collected epistles differed from that which had been originally sent to the friend addressed in the letter. Under these circumstances,

38 See Rossi, I, xi-xvii.

Since the present chapter (indeed, the present book) was written, Professors Manly and Ruckert have published their monumental *Text of the Canterbury Tales*. In their discussion of "Author's Variants" in the introduction to the classification of manuscripts (II, 31-33), they quote a passage from Pasquali's *Storia della Tradizione e Critica del Testo*, pp. 438-40, in which Pasquali emphasizes Petrarch's frequent introduction of revisions into the texts of his works. Since the passage bolsters the argument which I advance in the following pages, I take the liberty to quote a bit of it. "Of Petrarch," writes Pasquali, "we possess innumerable autograph copies and every day new ones are discovered and recognized specialists who consider this the principal task of their lives have by profound study of Petrarch's hand become able to date a MS from the script, not indeed within a year, but within a decade. Most of these originals abound in corrections: often the poet has erased the original reading and written anew over the erasure, often the margins are covered with additions. And since the writing of Petrarch is at least approximately datable, since also the poet frequently writes of his work in letters dated or datable, the history of the composition of a Petrarchan text can be directly followed, or at least controlled, by the autographs. Well then, for the most important of these numerous works large and small, we arrive at a general result. It is rarely the case that Petrarch prepared a single original of any composition. Evidently he rarely destroyed his first draft even after he had caused a copy to be made by one of his five or six amanuenses or had himself revised it. He always preserved one of the fair copies for the reception of further work upon it, while others, often autographs, were sent to friends or patrons."

of course, we may have two authentic Petrarchan texts: the earlier, derived from the recipient's manuscript, and the later, revised for insertion in the collection of letters. The question may therefore properly be raised whether one of the families represented in the chart above may not give an alternate, authentic Petrarchan text.

Families *b*, *c*, and *d* are characterized respectively, as we have seen, by certain readings not found in any of the other families. Whether Petrarch revised the tale of Griseldis should be revealed to us by an examination of these characteristic family readings. Do they read as though Petrarch were responsible for them, or are they obviously inferior and corrupt?

There can be no doubt that the variations in families *b* and *c* are non-Petrarchan, for both these families yield numerous characteristic readings which are errors, scribal lapses, corruptions. In family *c*, for instance, *pontificis* is obviously an error for *principis* (I 70), *cultros* for *calceos* (II. 24), *pristinus* for *profecturus* (II 30), *rotunda* for *iocunda* (I 12). In family *b*, *arbitror* is a scribal error for *arbitrio* (I 16), *presentia* for *penitencia* (IV. 54-55), *illa lacrimans* for *illacrimans* (V 38), *humaniter* for *humanitus* (I. 49) through confusion of the symbols for *-us* and *-er*, *celeri* for *celebri* (II. 85)³⁹

Family *d*, the omitting manuscripts, cannot be dismissed so confidently. Only one of the omissions (*nec res ulla denique* IV. 25-26) can be explained as a "saut du même au même"⁴⁰. As to the others, there seems to be not the slightest evidence that they are bad readings. Their omission does not corrupt the text in any way. The passages read as smoothly without the omitted words as with them. even for the *nec res ulla denique* omission is this true. If these omissions are merely scribal oversights, is it not strange that always the text is left with a clear, intelligible reading? It seems more probable that they are the result of Petrarchan revision, i.e., Petrarch may have stricken out the missing words, or, more probably, may have added the passages found in the other manu-

39 Only the last two examples are found in all the manuscripts of family *b* (CC2 Mlb Ricc Vat3), the other three are present only in Mlb Ricc Vat3. Paucity of illustrations for the whole family is due to the relatively few characteristic readings of this group, but numerous illustrations can be cited for Mlb Ricc Vat3, and even more for CC2 alone, which is a markedly non-Petrarchan manuscript. In CC2, witness *at in* instead of *satis* (VI 35), *contestantibus* instead of *constantibus* (VI 79), *lugaret* instead of *litiget* (I 67), etc. But, of course, these unique readings in CC2 prove nothing about family *b* as a whole.

40 Cf. the complete set of omissions, on pp. 59-60 above.

scripts. The latter I believe to be the true explanation; for additional evidence unmistakably points in that direction.

If Petrarch added the passages, they would probably contain ideas which are not present in his source, the *Decameron*. It seems worth while, therefore, to bring together the corresponding passages from the *Decameron* and from Petrarch's epistle. In the citations from Petrarch, I italicize the passages (lacking in family *d*, present in families *a*, *b*, and *c*) which I believe Petrarch added at a later date.⁴¹

PETRARCH

(1) *Historiam tuam meis verbis explicui, imo alicubi aut paucis in ipsa narratione mutatis verbis aut additis, quod te non ferente modo sed favente fieri credidi.* (Pref. 44-46)

(2-3) Ita ut in nulla unquam re a mea voluntate dissencias et, quicquid tecum agere voluero, sine ulla frontis aut verbi repugnancia te ex animo volente michi liceat. (II. 55-57)

(4) Scis, sapientissima, quid est esse sub dominis (III. 27-28)

(5) Neque tali ingenio predite quamvis inexperience⁴² dura parendi necessitas est ignota Iussus sum hanc infantulam accipere, atque eam . (III. 28-30)

(6) Fac senciam tibi placere quod moriar, volens moriar, nec res ulla denique nec mors ipsa

BOCCACCIO

(1) Not in Boccaccio's tale.

(2-3) S'ingeguerrebbe di compiacergli, e di niuna cosa, che egli dicesse o facesse, non turbarsi, e s'ella sarebbe obbediente, e simili altre cose assai (157-58)⁴²

(4) Madonna, se io non voglio morire, a me conviene far quello che il mio signor mi comanda. (160)

(5) Egli m'ha comandato che io prenda questa vostra figliuola e ch'io (160)

(6) Signor mio, pensa di contentar te, e di soddisfare al piacer tuo, e di me non aver pensiero al-

41 One other omission, not included in the twelve here listed, is shared by other manuscripts than those in family *d*, and consequently is not characteristic of the family, moreover, it is a scribal omission, not a true Petrarchan variant. It is discussed in footnote 51 on pp. 99-100 below.

42 Boccaccio references are to pages in the Chaucer Society's *Originals and Analogues*.

43 The manuscripts of family *d* read *tibi* for the italicized words.

PETRARCH

nostro fuerit par amorì. (iv. 25-26.)

(7) Confestimque satellitem olim missum ad eam remisit, qui multum excusata necessitate parendi, *multumque petita venia siquid ei molestum aut fecisset aut faceret*, quasi immane scelus acturus poposcit infantem. (iv. 27-31)

(8) Inconcuessa constitit, expectans quid de se ille decerneret cui *se et sua cuncta subiecerat* (iv. 68-70.)

(9) Audito ergo non tam filie *tacite* redeuntis quam comitum strepitu, occurrit in limine et seminudam antiqua veste cohoperuit. (v. 48-50.)

(10) Vestes autem preciosas et *calceos et eius generis necessaria omnia*. (ii 23-24)

(11) Necesse est de filia tua non meo sed alieno iudicio obsequi, *et id facere quo nil michi posset esse molestius* (iii. 11-12)

(12) In publicum adducte *coram multis* (v. 2-3)

BOCCACCIO

cuno, perciocche niuna cosa m'è cara se non quant'io la veggio a te piacere. (162.)

(7) Dopo non molti dì Gualtieri in quella medesima maniera che mandato avea per la figliuola mandò per lo figliuolo. (162)

(8) Con fermo viso si dispose a questa dover sostenere. (164)

(9) [Giannucolo] guardati l'aveva i panni, che spogliati s'avea quella mattina che Gualtieri la sposò per che recatigliela, ed ella rivestitigliasi (166)

(10) E oltre a questo apparecchiò cinture e anella e una ricca e bella corona, *e tutto ciò che a novella sposa si richiedea* (156.)

(11) E della figliuola, che nata era, *tristissimi*, altro che mormorar non facevano (160)

(12) Per che, fattalasi venir dinanzi, *in presenza di molti* . . (164)

Of these twelve passages, only the last three may be accounted for as rephrasings of Boccaccio's words, and parallels 10 and 11 are none too close. In all the other instances, the specific idea involved is not present in the Italian version. Since these passages add materials not present in Boccaccio's account, it may well be that they are later additions by Petrarch. Take, for instance, the first passage, which, since it occurs in the introduction accompanying the tale and accounting for its existence, naturally is not

present in Boccaccio. Petrarch is telling his friend Boccaccio that he has not given a literal translation of the latter's story, but has told it in his own words. The early version of the letter stopped there; but Petrarch, later rereading what he had written, was impelled to add a more definitely explanatory clause, and incidentally to express the belief that his friend would not be displeased with the license he had taken with the story. Similarly the other added passages seem purposely designed to heighten an effect or add an idea.⁴⁴

Petrarch had an excellent opportunity to revise the text. He first sent the tale to Boccaccio in 1373, prefaced with the "*Librum tuum*." This letter was intercepted and stolen by the guards of the passes, as Petrarch subsequently learned. Therefore, about a year later, in 1374, he once more wrote out the tale, still prefaced with the "*Librum tuum*", but he added to it another letter (*Sen. xvii 4*: "*Ursit amor*"), in which he explained how the first letter containing the tale had gone astray.⁴⁵ If Petrarch had cared to revise the tale, what more natural than to add a few touches at this time? If he did, then family *d* gives us the original text sent in 1373, intercepted, and set into circulation by the inquisitive guards of the passes, who in this case were rewarded for their prying by finding out an interesting story.

If this be so, and family *d* truly gives us the text of 1373, the letter added in 1374 (the "*Ursit amor*") should be lacking in all the manuscripts of family *d*. Precisely this is true:⁴⁶ MSS P1 P6 P7 CC4 Har2 Bay7 Rc Pal all contain the "*Librum tuum*" and the tale itself, both written in 1373, but none of them has the additional letter which was added only in 1374, when the tale was sent

44 There is another possible explanation of these passages which are lacking in family *d*. When, in April, 1373, Petrarch had completed the composition of the tale of Griseldis, his manuscript was filled with deletions and corrections ("*lituris oblitam*" *Sen. xvii 1*). This untidy manuscript, difficult to make out, was turned over to a friend for copying. Is it not possible that the friend, misinterpreting the rough draft, may have omitted some passages which he thought Petrarch meant to delete? Later when Petrarch, working from this same rough draft, made a final copy for the *Epistolae Seniles*, he would of course correctly interpret his own copy and include the passages formerly omitted. If this be the case, we are still in the presence of two versions, one of 1373, the other of 1374, although only the latter would be truly Petrarchan.

45 All this is recounted at greater length in chapter 1 above.

46 See the contents of the manuscripts, which are described on pp. 48-52 above. Even the manuscripts listed in Group II (pp. 52-58) bear this out. From my partial collation of these manuscripts, I place eighteen of them in family *d*, and suspect that six more belong there, and all twenty-four of these texts lack the "*Ursit amor*." Chig, also, lacks the "*Ursit amor*", its dependence upon the manuscripts of family *d* is thus corroborated.

to Boccaccio a second time.⁴⁷ Families *a* and *b*, on the other hand, are made up of manuscripts containing the "Ursit amor"; we may certainly conclude, therefore, that these families give us the text of the revised, 1374 letter,⁴⁸ they give us, that is, the revised Petrarchan text found in the collection of the *Seniles*.⁴⁹

It is highly probable, therefore, that family *d* gives us the text of an early, 1373 version, because (1) Petrarch was in the habit of revising his letters, (2) Petrarch certainly was concerned with this particular letter on two different occasions, a year apart, and so had an unusual opportunity to revise, (3) the lacunae in family *d* cannot be the result of chance scribal slips, since all the passages read as smoothly without the omitted words as with them, (4) the great majority of the passages omitted in family *d*, but present in families *a*, *b*, and *c*, add ideas not present in Boccaccio's version, and hence may well have been Petrarchan afterthoughts, and (5) none of the manuscripts of family *d* contains the "Ursit amor," which was added in 1374.⁵⁰

47 CC4 and Pal have only part of the "Librum tuum", but this, of course, does not weaken the argument.

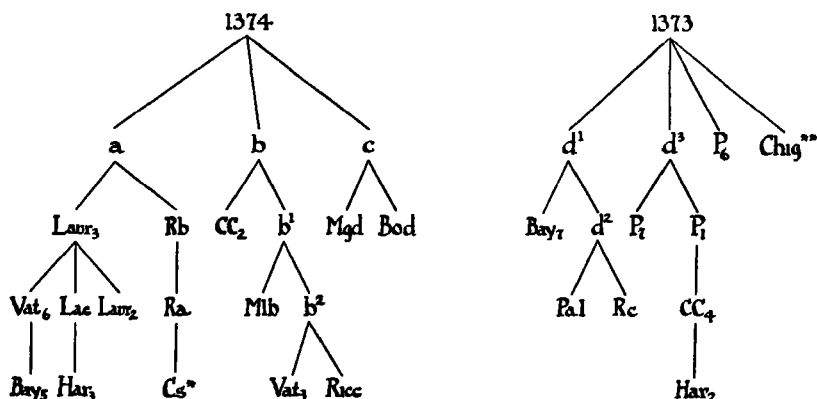
48 The absence of the "Ursit amor" does not necessarily prove that the manuscript gives the early text, since a scribe might easily elect to omit the concluding letter in his transcription. This has actually happened with Laur2 and Har3 in family *a*, and with both manuscripts in family *c*. The presence of the "Ursit amor," however, establishes beyond doubt that we are dealing with a 1374 version.

Professor Mather (Mather, p. 2) falls into the error of assuming that *all* manuscripts lacking the "Ursit amor" give the 1373 version. "This," he says, "is surely the original form of the letter as it was circulated before the envoy had been written, for it is quite impossible that the scribes who wrote these copies, far more numerous than manuscripts of the *Seniles*, should have concurred in truncating the epistle of its brief and interesting envoy." Professor Mather forgets that the "Ursit amor" constitutes a separate letter, the form in which it appears in the Basle text, as a continuation of the letter containing the tale, is unusual and incorrect. Consequently there is here no question of truncation. Moreover, some of the manuscripts giving the 1374 version do omit the "Ursit amor" (Laur2 Har3 Mgd Bod, as mentioned in the preceding paragraph). Nor is it "quite impossible" that different scribes should independently omit the "Ursit amor" it was the tale itself in which the fourteenth and fifteenth centuries were interested, not Petrarch's remarks about it. In many manuscripts, even the introductory "Librum tuum" was greatly curtailed or omitted altogether (it is curtailed in CC4 Pal, omitted in CC2 Bod Add Vesp Roy12).

The easy test of the presence or absence of the "Ursit amor," therefore, will not enable us to separate the manuscripts containing the early version from those containing the later. Only careful and thorough study of the texts themselves will do that, but the "Ursit amor" may and should be used as a check, as I have employed it.

49 Since not much more than a month elapsed between the sending of the second letter ("Idus Junias MCCCCLXXIII," i.e., June 8, 1374) and the death of Petrarch, on July 18, 1374, there is little likelihood that Petrarch made any further revisions in the tale before inserting it in the *Epistolae Seniles*.

50 It should be added at once that the late Professor Vittorio Rossi, editor of the



*Slightly contaminated with Rc

**Contaminated with family a and/or b

Final Genealogical Chart

FIG 3

In the light of this evidence, the genealogical chart proposed for the twenty-four manuscripts needs revision. It should, in fact, be converted into two charts, one (consisting of family *d* alone) giving the original text of 1373, the other (consisting of families *a*, *b*, and *c*) giving the revised version of 1374. *Chig* is revealed as a manuscript of the 1373 text whose lacunae have been filled in from a manuscript or manuscripts of the 1374 text, with other corrections adopted from the latter. The final and complete classification, presented graphically, will be found in the genealogical chart given in Figure 3.⁵¹

National Edition of Petrarch's letters, in a long communication which he was kind enough to write to me on July 1, 1932, expressed a qualified doubt that there are two Petrarchan versions of the letter containing the tale of Griselda. At the time when he wrote the letter, his collations were incomplete and he had not of course, seen this present study, but he had perused my article in *Publications of the Modern Language Association* (Severs, "Source MSS"). I quote the second paragraph from his letter: "Per quanto posso dire nelle condizioni attuali delle mie ricerche, non credo che della versione latina della *Griselda*, ciò è della *Sen* xvii 3 (prologo 'Librum tuum,' e versione 'Est ad Italicum latus') esistono due redazioni petrarchesche, come per molte altre epistole senili e familiari, penso, ciò è, che il Petrarca inserisse la xvii 3 nella raccolta delle *Sen* senza fare nessuna di quelle più o meno gravi modificazioni, che fece in molte altre epistole. E quindi molto probabile (la incompiutezza delle mie collazioni non mi permette di dire di più) che le diversità di lezione che esistono tra un codice e l'altro sono semplicemente errori, correzioni, ritocchi di copisti." The italics are Professor Rossi's.

51 I have reserved for this late position one final, doubtful point concerning the classification of the manuscripts. There is some slight evidence that families *c* and *d* are descended from a single archetype. This evidence consists chiefly of two read-

If family *d* yields us the text of 1373, how are we to get at the revised text of 1374? Obviously, families *a*, *b*, and *c* will yield it, but how? Is any one of these families to be given preference over the other two, and, if so, which one?

In order to attain the text which we desire, we must set aside the peculiar, non-Petrarchan eccentricities of each family, and require the true reading of a consensus of the remaining manuscripts.⁵² Any reading found only in family *c* (for instance) cannot be admitted into the text, since families *a* and *b* will combine against family *c* to give us the true reading. Likewise, any reading found only in family *b* will be overruled by the rival reading found in families *a* and *c*, and readings characteristic of family *a* will have to give place to readings authorized by the agreement of

ings which the manuscripts of the two families, and they alone, have in common, as follows

Families *c d*
omitted
sed merito cunctis

All other MSS
cum suorum omnium valde (iv 42)
sed cunctis (iv 33)

This relationship, if it be admitted on the force of the single common omission and the single common addition, will not vitiate the argument presented above in favor of two Petrarchan versions. Family *c*, of course, would be removed from the 1374 manuscripts and ranged instead with the 1373 group. Since the manuscripts of family *c* omit the "Urat amor," this arrangement would not weaken, but rather strengthen, the argument for two Petrarchan versions. Like Chig, the manuscripts of family *c* would show themselves to be contaminated, partaking at once of the nature of both the 1373 and the 1374 versions (cf. the Concordance Table, pp. 73-76, to see the incontestably close relationship between families *a*, *b*, and *c*—especially between families *a* and *c*).

But there are reasons for doubting whether the relationship of families *c* and *d* is established by the rather inadequate evidence of only two readings. The omitted passage (*cum suorum omnium valde*) is unusually elliptical and does not fit smoothly into its context. Professor French in his *Chaucer Handbook* (p. 303) finds it necessary to expand the reading to make sense out of it. Without the omitted passage, however, the text goes along smoothly. What more natural, then, than that a scribe—or two scribes independently—perplexed by the awkward words, should omit them altogether in order to attain a smooth reading? It may be, therefore, that the common omission of this doubtful passage does not prove descent from a common source, but rather merely that two scribes, confronted with an obvious difficulty in the text, reacted to the difficulty in a similar, and very easily comprehensible, manner.

Another reason for doubting that family *c* is related to family *d* is revealed by the Concordance Table, already referred to. An examination of this table reveals strikingly that family *c* is in reality at the antipodes from family *d*: the manuscripts of family *d* are last in the Mgd and Bod (family *c*) lists. The manuscripts of families *a* and *b* (particularly of the former), however, are listed immediately after those of family *c*. I therefore reject the scanty evidence of relationship between families *c* and *d*, and keep family *c* with the manuscripts to which it is obviously most closely allied.

⁵² Quentin, *Essays*, pp. 90-96. See also P. Collomp, *La Critique des Textes*, Paris, 1931, pp. 33-38.

families *b* and *c*. But it was observed earlier⁵³ that the Laur3 subgroup of family *a*, though clearly a homogeneous group descended from a single archetype, exhibited in its manuscripts almost no group idiosyncrasies, in other words, that the Laur3 subgroup seems to be the norm from which the other families deviate. Requiring the true reading from the majority of families, therefore, is virtually tantamount to requiring it from the Laur3 subgroup of family *a*. Hence, this subgroup comes closer than any other group to yielding the true, revised, Petrarchan text of 1374.⁵⁴

If, therefore, an editor were editing the text with the usual intention of reproducing the final true original of the author, he should undoubtedly choose as base Laur3 or one of its sister manuscripts and give especial weight to the readings of the Laur3 subgroup, deserting the group only when the other families combine against it. My editorial intention, however, is quite different; and my selection of a base manuscript has been guided by other principles. To expound these principles, and to apply the facts developed in this chapter to the more peculiarly Chaucerian problems involved, will be the purpose of the immediately following pages.

53 See pp. 65, 77 above.

54 Striking confirmation of this conclusion is found in Professor Rossi's letter, mentioned in footnote 50 above. Of the *Scuoles*, he informs me, among the best manuscripts are Laur3 and Lac, the text which comes from them he believes to be Petrarch's text. I quote from the fourth paragraph of his letter to me: "Delle *Senili* tra i migliori codici sono il Laurenz. Acquisti e Doni 266 e il Laurenz. 78.3, il testo che ne si trae è il testo petrarchesco."

Chaucer's Latin Source Manuscript

IN presenting the text of Petrarch's *Sen* xvii 3 which appears in a later chapter of this study, it has been my object to reproduce as nearly as possible the text of the manuscript which Chaucer had under his eyes as he wrote the *Clerkes Tale*. My method has been to select as base that single manuscript which in itself most closely approximates Chaucer's actual original, and then, in notes and comments upon it, to suggest any alterations which seem necessary to bring the text to a closer likeness to Chaucer's source.

Obviously, in order to select this base manuscript from the twenty-four which have been collated to give the text and variants, it is necessary to determine to which of the families established in the preceding chapter Chaucer's source manuscript belonged. Upon determination of this point must wait the more specific problem: exactly which manuscript in the family comes closest to being Chaucer's source?

In the first place, it may be proved with ease that Chaucer's source manuscript certainly did not belong to family *d* (the earlier, 1373 version of the letter). This is made clear by a comparison of the text of the *Clerkes Tale* with certain of the omissions characteristic of family *d*. Since Chaucer includes in his tale the matter omitted, his manuscript could not have been of this family. I cite the parallels.¹

(1) *Family d omitted*

The other MSS, II 23-24 Et calceos et eius generis necessaria omnia.²

CT, 258. And eek of othere ornementes alle

1 These parallels in family *d* are reprinted, in slightly modified form, from my preliminary study, *Severs, "Source MSS,"* pp. 434-35.

2 The reading is that found in the vast majority of manuscripts. Some of them may deviate from this reading in particulars which are insignificant for our present purpose, some of them may even be just as non-Chaucerian as the manuscripts of the family under discussion. It is not necessary, however, to cite all these variants to prove the point—which is merely that not the family being discussed, but another, yields the reading which is closest to Chaucer. If the reader desires to know exactly how the various manuscripts read in detail, he may find out by consulting the variants.

(2) *Family d omitted.*

The other MSS., II. 56-57 Sine ulla frontis aut verbi repugnancia.
CT, 356. Neither by word ne frownyng contenance

(3) *Family d. omitted.*

The other MSS., III. 12 Et id facere quo nil michi posset esse molestius.

CT, 491. And yet, God woot, this is ful looth to me

(4) *Family d Scis quid est esse sub dominis*

The other MSS., III. 27-28 Scis, *sapientissima*, quid est esse sub dominis

CT, 528-29

Ye been so wys that ful wel knowe ye
 That lordes hecstes mowe nat been yfeyned.

(5) *Family d Sed nullius erat amantior quam viri*

The other MSS., IV. 12 Sed *cum suorum omnium valde*, nullius erat amantior quam viri.

CT, 694-95

But wel he knew that, next hymself certayn,
She loved hir children best in every wyse

Even more striking is the proof that Chaucer did not have a manuscript belonging to family *c*. Certain readings characteristic of both manuscripts in this family betray this to us, for in each of the instances given below the words in Chaucer's poem reveal that he was relying upon a manuscript unlike those of family *c*.

(1) *Family c omitted*

The other MSS., II. 82-81. Tantus erat vite, tantus morum decor, ea verborum gravitas ac dulcedo, quibus omnium animos nexu sibi magni amoris astinxerat.

CT, 408-13

She was encessed in swich excellence
 Of thewes goode, yset in heigh bountee,
 And so discreet and fair of eloquence,
 So benigne, and so digne of reverence,
 And koude so the peples herte embrace,
 That ech hire lovede that looked on hir face.

(2) *Family c Neque vita ipsa nostro fuerit par amori.*

The other MSS., IV. 26 Nec mors ipsa nostro fuerit par amori

CT, 667-68

Deth may noght make no comparisoun
 Unto youre love

- (3) *Family c*. *Ad parvam domum remeavit*.
The other MSS., v. 42-43 *Ad paternam domum remeavit*.
CT, 896. Toward hir *fader* hous forth is she fare
- (4) *Family c* *Cum eximia gentium comitiva*.
The other MSS, iv. 75 *Cum eximia nobilium comitiva*
CT, 775-76 And lordes many oon
 In riche array
- (5) *Family c* *Ceu Romani pontificis filia*
The other MSS., i 70 *Ceu Romani principis filia*.
CT, 168 As she an *emperoures* doghter weere.³
- (6) *Family c* *Et cultros et eius generis necessaria*.
The other MSS, ii 23-24: *Et calceos et eius generis necessaria omnia*
CT, 258: And eek of othere ornementes *alle*
- (7) *Family c* *Ne societate sponse tam humili exorte*
The other MSS, v. 45-46. *Ut societate sponse tam humilis exorta*
CT, 907 That whan the lord *fulfild hadde his corage*

These proofs that Chaucer did not lay a manuscript of family *d* or *c* under contribution are conclusive, unfortunately, such certainty cannot be attained in regard to the manuscripts of family *b*. It can, however, be demonstrated that Chaucer most likely did not make use of a manuscript from the *b*¹ subgroup. This sub-

3 The strength of this parallel is diminished by the fact that Chaucer may have got his *emperoures* from the French source. See Severs, "Source MSS," p. 441.

Since Chaucer had before him both a Latin and a French text, it is possible, of course, that his French text may have given him the reading (provided that the French text contained it) in any of the instances being cited in this chapter to show that Chaucer did not employ certain types of Latin manuscripts. But in selecting a base for an edition of Chaucer's Latin source, it seems best to seek out that manuscript which in itself accounts most fully for all the readings in the English poem. It will undoubtedly be true that in some readings—maybe in many or most—Chaucer may have been influenced not by his Latin but by his French source. If so, such influence may be determined later on, in the section of this study given over to the French original.

At the same time, I may anticipate sufficiently to point out that, aside from *emperoures* above and *corage* in footnote 4 below, nothing in Chaucer's French source detracts from the conclusions arrived at in this chapter concerning the nature of the Latin source manuscript. On the contrary, the French original offers corroboration in numerous readings. For instance, the French does not contain the passages omitted in family *d*; this confirms the conclusion arrived at above that Chaucer's Latin manuscript did not come from family *d*, for only families *a*, *b*, and *c* could have yielded the readings to Chaucer, since family *d* and his French source did not contain them. Similar corroboration will be found in the French original for parallel 6 in the group from family *c* (cf. the French text, ii 30), and for parallels 1 and 4 in the group from Rice Vat3 (cf. the French text, iv 51-55 and v 17).

group, it will be recalled, consists of Mlb Ricc Vat3; and within it Ricc Vat3 form an even smaller subgroup. I shall first point out that Chaucer's source was unlike the manuscripts in this smaller subgroup Ricc Vat3.

- (1) *Ricc Vat3*. Statuto termino iter arripuit.
The other MSS., iv. 75-76 Statuto *die* iter arripuit.
CT, 774 For at *day* set he on his wey is goon.
- (2) *Ricc Vat3*. Filiam emissam pulcerrimam.
The other MSS, ii 99. Filiam *enixa* pulcerrimam.
CT, 443: She a doghter *hath ybore*
- (3) *Ricc Vat3*. Omnia prius fieri possunt quam hic *casus* mutari.
The other MSS, iii 21-22 Omnia prius fieri possunt quam hic *animus* mutari.
CT, 510-11:
 No lengthe of tyme, or deeth, may this deface,
 Ne chaunge my *corage* to another place ⁴
- (4) *Ricc Vat3* Nulla homini *preterea* sors est.
The other MSS, v 9-10. Nulla homini *perpetua* sors est
CT, 810 No man may *alwey* han prosperitee.

But it is not only Ricc Vat3 in family *b* which contain non-Chaucerian readings. there are indications that the whole subgroup *b*¹ (including Mlb Ricc Vat3) cannot have yielded the source manuscript which we are seeking. The following parallels constitute the evidence.

- (1) *Subgroup b*¹ Et *providencie* vestre fisus et fidei.
The other MSS, i 55 Et *prudencie* vestre fisus et fidei
CT, 148-49
 But natheless, I se youre trewe entente
 And truste upon youre *wit*
- (2) *Subgroup b*¹ Verbis trementibus vix expressit, et *sic abiit illa lacrimans*
The other MSS, v. 37-38. Verbis trementibus vix expressit, et *sic abiit illacrimans*
CT, 892-93
 But wel unnethes thilke word he spak,
 But wente *his way, for routlie and for pitee*

According to the manuscripts of subgroup *b*¹, "she [that is, Griselda] went away, weeping." In the other manuscripts, the gram-

⁴ *Corage* may have come from the French source see Severs, "Source MSS," p. 451

matical subject is clearly Walter, and it is he who goes away weeping. Chaucer's Latin manuscript was like the latter, not like the former

(3) *Subgroup b'* *Pioque gemitu madescit*

The other MSS, vi 58 *Pioque gemitu madefacit*

CT, 1084-85

With hire salte teeres

She bathed bothe hire visage and hire heeres

Madescit must mean "wept" (literally, "became wet"), *madefacit* means "made wet, moistened, drenched." Chaucer's line translates the latter, not the former

I believe that the evidence given thus far may make us reasonably certain that Chaucer's source manuscript did not come from the subgroup *b'* of family *b*. There can be no doubt at all that his manuscript was not of the type Ricc Vat3, for all seven of the readings which have just been cited are found in those two manuscripts. With the whole subgroup *b'* the evidence is not quite so conclusive, yet far from weak: it consists of three clear instances in which the readings given by Mlb Ricc Vat3 are non-Chaucerian.

As to the entire family *b* (CC2 Mlb Ricc Vat3), no adequate proof can be given that Chaucer's source manuscript was not a member of it. It is easy enough to prove that CC2 (the sole remaining member of the family among our twenty-four manuscripts) could not have been Chaucer's source, but all of the many readings which prove that Chaucer did not use CC2⁵ are *unique*, i.e., they are found only in CC2 and are not at all characteristic of family *b*. In CC2, that is to say, we are dealing with a late, very inaccurate manuscript. In order to prove, however, that Chaucer's source manuscript was not a member of family *b*, it is necessary to demonstrate that the *characteristic* readings of the family, i.e., readings common to every member, are non-Chaucerian. One reason why this cannot be done is that the common, characteristic readings of family *b* are relatively few, and so the chance that Chaucer's text will reflect them, one way or another, is comparatively slight. On the other hand, it may be that Chaucer's source manuscript actually was allied to family *b* and contained its characteristic family readings. If so, it certainly was not like the type Ricc Vat3, probably not like the type *b'*, most probably a manu-

⁵ See, for instance, readings at the following points, which should be compared with Chaucer's rendering of the same passages: I 31, I 58, II 1, II 80-81, II 93, II 100, III 7, III 43, V 9, etc.

script very close to the archetype of the family—one containing only relatively few deviations from the true Petrarchan text (for the later deviations common to *b*¹ and many of the unique readings in CC2 certainly were not present in Chaucer's manuscript).

Nor can it be proved conclusively that Chaucer did not have a manuscript out of the Cs Ra Rb subgroup of family *a*. One corruption is in these early prints which certainly was not present in Chaucer's source, and they contain a couple of additions found nowhere else which, since they are not present in Chaucer's tale, probably were not present in his source—but the latter is negative evidence, and not at all reliable in only one or two instances. The corruption and the additions follow

- (1) *Cs Ra Rb* Quo nutrici [nutricis Rb] *ab urbe* post biennium subducto

The other MSS, iv 3-1 Quo nutricis *ab ubere* post biennium subducto

CT, 617-18

Whan it was two yeer old and *fro the brest*
Departed of his noice.

- (2) *Cs Ra Rb* *Coram multis* egreditur

The other MSS, v 10 Egreditur

CT, 896 Forth is she fare

- (3) *Cs Ra Rb* Sed sereno vultu intranti obvia puelle, *flexo poplite servilem in modum, vultuque demisso reverenter atque humiliter*, "Bene venit domina mea," inquit

The other MSS, vi 21-25 Sed sereno vultu intranti obvia puelle, 'Bene venit domina mea,' inquit

CT, 1013-14

But with glad cheere to the yate is went,
With oother folk, to grete the markysesse

These three parallels hardly serve to prove that Chaucer's source was unlike Cs Ra Rb

The result of this examination of the manuscripts by families, to determine whether Chaucer's source manuscript belonged to one or the other of them, may be summed up thus: certainly his manuscript did not derive from families *d* or *c*, probably it did not derive from family *b*, though it may have been a member of this family when the family was very young. We are left, then, with family *a*, possibly family *b*, and Chig from which to select that manuscript of our twenty-four which comes closest to Chaucer's

source manuscript and therefore should be selected as base for the edition.

A new method of inquiry is necessary to supplement these results and render them more definite and particular. Having studied our manuscripts in groups, let us now examine them individually. The collation of twenty-four manuscripts reveals many passages, of varying lengths, in which one or more of the manuscripts differ significantly from the others. A great number of these passages find no echo at all in Chaucer's text of the *Clerkes Tale*—either because Chaucer omitted the passage altogether in his telling of the story, or because he altered it radically. In the remaining passages, however, there is a hint in Chaucer's words of which variant his source manuscript contained.⁶ On the basis of these hints, I have computed how many of the Chaucerian readings are present in each manuscript, and, conversely, how many times it would be necessary to emend each of the manuscripts in order to convert it into a hypothetical manuscript containing in itself all the variant readings closest to Chaucer. Obviously, the manuscript giving the highest number of Chaucerian readings and requiring the fewest emendations comes closest to being Chaucer's source manuscript, and, all other things being equal, should be adopted as base for an edition seeking to give Chaucer's original. The results of this inquiry I give in the accompanying table. In this table the manuscripts are ranked in the order of their closeness to the text of Chaucer's tale, the manuscript containing the highest number of Chaucerian readings being put first, the manuscript containing the lowest number, last. The correspondences between the Latin text and Chaucer's version are divided into two types—strong and weak, and it is upon the former (as more significant than the total) that the ranking is based.

It should first be remarked how well the results in this table correspond with those arrived at through a study of the family readings. The latter showed clearly that families *d* and *c* could not possibly yield a manuscript like that which Chaucer employed, and the inquiry by single manuscripts abundantly bears this out. The eight manuscripts of family *d* rank ninth, fifteenth, sixteenth, nineteenth, twentieth, twenty-first, twenty-second, and twenty-fourth, and the two manuscripts of family *c* rank eighteenth and twenty-third. Families *a* and *b*, on the contrary (especially family *a*), give the manuscripts which come closest to reproducing the

⁶ There are 266 such passages. I list them all in an appendix to the present chapter.

manuscript which Chaucer used; and these results tally perfectly with our inquiry by families. There is not a very great difference among the manuscripts at the top, but family *a* (in Vat6 Rb Lac Ra) seems more likely than family *b* (in Mlb and Vat3) to yield the manuscript which we are seeking. It will be remembered that a number of readings common to Vat3 and Ricc give evidence that Chaucer's manuscript was not of their type, and indeed, since they rank sixth and tenth respectively, they may be ruled out as candidates for the base manuscript. Likewise CC2 in family *b*, ranking twelfth, clearly will not do. Mlb, therefore (ranking third, but close indeed to the two preceding it), remains as the representative of family *b* to compete with the manuscripts of family *a*. In family *a*, and of course in the whole list, Vat6 ranks first, and should be given preference over Rb (ranking second) not only for this reason but also because Rb is not a manuscript but a print

RANK	MS.	CORRESPONDENCES			NECESSARY EMENDATIONS		
		<i>Strong</i>	<i>Weak</i>	<i>Total</i>	<i>Strong</i>	<i>Weak</i>	<i>Total</i>
1	Vat6	202	20	222	25	19	44
2	Rb	201	19	220	26	20	46
3	Mlb	198	20	218	29	19	48
4	Lac	198	19	217	29	20	49
5	Ra	196	20	216	31	19	50
6	Vat3	195	21	216	32	18	50
7	Cs	194	20	214	33	19	52
8	Laur3	193	17	210	34	22	56
9	CC4	191	20	211	36	19	55
10	Ricc	190	21	211	37	18	55
11	Laur2	190	19	209	37	20	57
12	CC2	188	21	209	39	18	57
13	Bay5	188	18	206	39	21	60
14	Chig	187	22	209	40	17	57
15	P1	185	21	206	42	18	60
16	P6	184	19	203	43	20	63
17	Har3	182	21	203	45	18	63
18	Mgd	180	21	201	47	18	65
19	Bay7	179	25	204	48	14	62
20	P7	175	20	195	52	19	71
21	Pal	169	20	189	58	19	77
22	Rc	168	21	189	59	18	77
23	Bod	168	20	188	59	19	78
24	Har2	154	12	166	73	27	100
All Manuscripts		227	39	266			

The choice, therefore, narrows to Vat6 in family *a* and Mlb in family *b*. Although there is no great difference between the two manuscripts on the basis of the figures in the table, Vat6 clearly deserves the preference, since it contains four more correspondences than Mlb, all strong. Moreover, it was demonstrated earlier that Mlb has a few *family* readings (of subgroup *b*¹) which are clearly unlike the corresponding readings which were present in Chaucer's source, and this would operate against the choice of a manuscript from *b*¹. The date of the two manuscripts is the final determinant, and it also tells in favor of Vat6: for Vat6 is of the fourteenth century and could actually have been employed by Chaucer, whereas Mlb is of the century following.⁷ Vat6, therefore, of all the twenty-four possibilities, most frequently gives the readings which were in the manuscript from which Chaucer worked, and in all respects most closely approximates the text of that manuscript. If we seek to know the readings which that manuscript contained, our best procedure is to start with the text of Vat6 as the base.

The significance of this result is greater than may at first appear. We have learned more than merely which manuscript should be employed as base. Chaucer's source manuscript has been shown to be of family *a*, and in the preceding chapter it was demonstrated that family *a*, of all families, comes closest to giving us the true Petrarchan text. Chaucer's source manuscript, therefore, was a good one: it was close to what Petrarch actually wrote. Moreover, we have seen that certainly Chaucer's manuscript does not stem from family *d*, which gives the 1373 version of the letter; instead, it comes from family *a*, which gives the 1374 version. Chaucer, therefore, made use of a manuscript of the final, revised version—the version which was completed on June 8, 1374, scarcely five weeks before Petrarch's death. This bears directly upon the rather hotly argued and apparently insoluble question whether Chaucer met Petrarch on his visit to Italy in 1373 and received personally from the great humanist's hands his manuscript of the *Guiseidis* letter. Since the English poet left London on December 1, 1372, and returned May 23, 1373,⁸ he could hardly have

7 The authorities for these dates are cited in the list of manuscripts, pp. 43, 47 above.

8 See Jusserand, Mather, and Tatlock, pp. 156 ff. in the list of books and articles at the conclusion of the present study.

9 F. J. Mather, "An Inedited Document Concerning Chaucer's First Italian Journey," *Modern Language Notes*, vi (1896), coll. 419-25.

been presented with a manuscript which was not finished until June 8, 1374! Hence, the early date for the *Clerkes Tale*, which by some¹⁰ has been put immediately after Chaucer's first visit to Italy, in the belief that on that visit he received the tale from Petrarch, is found to be without basis. If Chaucer got his manuscript in Italy, he must have got it during his second visit to that country in 1378-79. It is not likely, therefore, that he composed the *Clerkes Tale* before 1379 or 1380, after his return from his second Italian journey, and the date may be even much later. These conclusions, I believe, but agree with the consensus of present scholarly opinion.¹¹

Although Vat6, of all twenty-four manuscripts, has been proved most like Chaucer's source, there still remain in the Vatican manuscript numerous passages different from the corresponding passages which were present in the manuscript Chaucer knew, and read, and worked from. How Chaucer's manuscript read at these points is revealed to us by the other twenty-three manuscripts in all those readings which correspond more closely with Chaucer's English rendering than the readings in Vat6 do. Below I list these passages. Should Vat6 be emended to give these readings, the resulting text would be as close to the text which Chaucer actually knew as it is possible for us to come.

There is a danger that we may get too close! I mean that some of the correspondences between the words of Chaucer and those of the various Latin texts may be purely fortuitous. Readings from families *c* and *d* should be scrutinized especially carefully from this point of view, since it has been demonstrated that Chaucer's Latin manuscript could not have come from these families. Likewise readings which Chaucer may also have got from his French, additional source should be held suspect.¹² Conversely, readings found in families *a* and *b* have a presumption in their favor. With

10 For instance, by Pollard (A. W. Pollard [ed.], *The Works of Geoffrey Chaucer* [Globe Edition], London and New York, 1898, p. xxv) and by Skeat (Skeat, III 454-55).

11 Tatlock, pp. 156 ff., K. Sisam (ed.), *The Clerkes Tale of Oxenford*, Oxford, 1923, p. xiii; Robinson, p. 815. It should be remembered, too, that Chaucer also used a French translation of the Latin tale (as I shall prove in a later chapter), and some time must have elapsed while Petrarch's Latin manuscript was getting into France and there being translated into the vernacular. Still more time must have elapsed before the French translation found its way to Chaucer.

12 I shall demonstrate later in this study (chapter vii) that the French translation which Chaucer used was made from a Latin manuscript giving the early, 1373 version (i.e., a manuscript of family *d*). Hence, readings found in family *d*, and also present in the French source, should almost certainly be rejected.

these preliminary cautions, I present the list of emendations which, admitted into the text which I print from MS. Vat6, will give us Chaucer's source manuscript, reconstructed I give the stronger correspondences in the first list, the weaker in the second. In both lists I print first correspondences from families *a* and *b*, then correspondences from families *c* and *d*. The last five correspondences in the second list, although strong enough in themselves, are found also in the French source, and so are put in the weaker group

I. THE STRONGER EMENDATIONS

- (1) III. 5. *Turbida fronte.*
Laur2 Seva atque turbida fronte
CT, 465: With stierne face, and with ful trouble cheere
- (2) II. 88-89. *Summa domi in pace, extra vero summa cum gratia hominum, vivebat.*
CC2. Summa dei in pace
CT, 423-24.

In Goddes pees lyveth ful esily
At hoom, and outward, grace ynogh had he

CC2 gives Chaucer's *Goddes*, but not *At hoom*. I have found no Latin manuscript containing both readings. Har2 gives *domini* instead of *domi*. Cf. the textual note on this passage

- (3) VI. 42. *Alacritatem intuens*
CC2 Vultum alacriter intuens
CT, 1044-45
And whan this Walter saugh hire pacience,
His glade chere and no malice at all
- (4) VI. 69. *Stilo nunc alio*
CC2 (JZa JZb²) Stilo nunc alto.
CT, 18, 41 Heigh style.

In Petrarch the expression comes at the end of the story, in Chaucer, twice at the beginning. Cf. the textual note on this passage

- (5) IV. 2-3. *Leticiam patris ingentem atque omnium amicorum.*
Laur2. Letitiam patrie .
CT, 615-16
Nat oonly he, but al his contree merye
Was for this child.

- (6) II. 3-4: Ut pauperum quoque tuguria non numquam gratia celestis *invisit*

CC2 Mgd Bay7. . *immisit*.

CT, 206-07.

But hye God somtyme *senden* kan
His grace into a litel oxe stalle.

- (7) I. 38-39 Collumque non liberum modo sed *imperiosum* legitimo subicias *iugo*

Bay5 Bay7 P6 Collumque non liberum sed *imperio* legitimo subicias *iugo*¹³

CT, 113-14:

Boweth youre nekke under that blisful *yok*
Of *soveraynetee*, noght of servyse.

In Bay5 Bay7 P6, *imperio* seems to go with *iugo*, or might have been so taken by Chaucer if his manuscript contained the reading. If Chaucer interpreted the passage thus, his *yok of soveraynetee* may in this manner be accounted for.

- (8) II. 70-71 Comam recollectam manibus comptamque *pro tempore insignitam gemmis*

CC2 Comam recollectam manibus quondam comptam *cooperatam cunctamque prope insignitam gemmis*

CT, 379-82

Ilir heris han they kembd, that lay untressed
And sette hire ful of *nowches*, grete and smalle

- (9) VI. 16-17 Ortarique *alias* ceperat, ancille in morem fidelissime.

Har2 Hortarique *alicis* ceperat ancille in morem fidelissime

CT, 977-78

Preyyng the chambreyes for Goddes sake,
To *hasten* hem, and *faste* swepe and shake.

- (10) II. 76-77 Diesque *ille* letissimus actus est.

Laur2 Diesque *totus*

CT, 391-92 And thus the day they spende

In revel *til the sonne gan descende*.

Laur2 and Chaucer make clear that the *entire* day was spent in revel.

13 The three manuscripts vary slightly in unimportant details of the passage see the variants. So also occasionally it may be with other variants in the list, when more than one manuscript gives the variant.

- (11) I. 53· *Delectabar omnimoda libertate*
 CC2 *Delectabar enim mea libertate*
 CT, 145: I me rejoyced of *my* liberte
- (12) v 3 "Satis," inquit, "tuo coniugio delectabar"
 CC2 "Satis," inquit, "*Grisildis*, tuo coniugio delectabar"
 CT, 792 "Certes, *Grisilde*, I hadde ynogh plesance"
- (13) vi 31-35 "Quid tibi videtur," inquit, "de hac mea sponsa?"
 Cs Ra Rb "Quid tibi videtur," inquit, "*Griseldis*, de hac mea
 sponsa?"
 CT, 1030-31
 "*Grisilde*," quod he—as it were in his pley—
 "How liketh thee my wyf and hire beaute?"
- (14) iv 4 Ad curiositatem solitam reversus pater
 CC2 *marchio*
 CT, 619 This *markys* caughte yet another lest
- (15) ii 92-93 Neque vero solets sponsa muliebria tantum ac *domes-*
tica, sed ubi res posceret, publica etiam obibat officia
 Har3 *modestia*
 CT, 428-29
 Nat oonly this *Grisildis*, though hir wit,
 Koude al the feet of wyfly *humbleness*

Humbleness seems closer to *modestia* than to *domestica*

- (16) v. 12 Nullam esse proporcionem
 P1 P6 Rc Clug Vat3 CC4 Ricc Mlb Pal Bay7 Har2 Nullam *pror-*
sus esse proporcionem
 CT, 816-17 No wight kan ne may
 Maken comparison, *it is no nay.*
- (17) vi 50 Aliam nec habui, nec *habebo*
 P1 Vat3 CC2 Bod Aliam nec habui, nec *habeo*
 CT, 1063-64 Ne noon oother I *have*,
 Ne nevere hadde
- (18) I. 59-61 Illi ego et status et matrimonij mei sortes, sperans de sua
 solita pietate, commiserim
 P1 P6 Cs Ra Rb Rc CC2 Pal Bay7 Laur2 Illi *ergo*
 CT, 159-61 And *therefore*
 My mariage and myn estaat and reste
 I hym bitake

(19) v. 53: *Lacking*.

CC4. Verbumque beati Job compacientibus sibi respondit, "Dominus dedit, Dominus abstulit, sicut Domino placuit, ita factum est."

CT, 932-38.

Men speke of Job, and moost for his humblesse,
 As clerkes whan hem list konne wel endite—
 Namely of men—but as in soothfastnesse,
 Though clerkes preise wommen but a lite,
 Ther kan no man in humblesse hym acquite
 As womman kan, ne kan been half so trewe
 As wommen been, but it be falle of newe¹⁴

Although CC4 belongs to family *d*, I find it impossible to believe that there is no relation between the Job passage in CC4 and the Job passage in Chaucer's tale. Both of them are non-Petrarchan additions, both occur at exactly the same point in the story, and both bring Job into comparison with Griselda on the score of patience. It is not likely that these things are the result of chance. Nor could the borrowing have been from Chaucer by the scribe; for he who added the Latin passage borrowed not from any knowledge of Chaucer's tale, but clearly from a knowledge of the Vulgate. Moreover, the allusive tone of Chaucer's stanza and its elaboration of the theme suggest that he is the borrower. The presence of the passage in his Latin manuscript led him to write "Men speke of Job"—then to elaborate by insisting that pre-eminence in "humblesse" must be granted to Griselda.

The presence of the Latin passage in a manuscript of family *d* (rather than in family *a*, from which Chaucer's manuscript came) may be explained by contamination. It is altogether natural for a scribe who has access to two or more manuscripts of what he is copying to borrow from the second manuscript a passage of any length not present in the first. In this way, the passage might have passed from a manuscript of family *d* to one of family *a*, or vice versa, and all other manuscripts containing it, except CC4, may have been lost or not yet come to light.

(20) vi 68 *Lacking*

Bod. Et sic ex serie et stemate huius narrationis egregie patet quod *pacientissima* *Grysildis* post se talem non reliquit *superstitem*.

14 I first called attention to this correspondence in a brief article J. Burke Severs, "The Job Passage in the *Clerkes Tale*," *Modern Language Notes*, XLIX (1934), 461-62.

CT, 1163-69

But o word, lordynges, herkneth er I go.
It were ful hard to fynde nowadayes
In al a toun Grisildis thre or two,
 For if that they were put to swiche assayes,
 The gold of hem hath now so badde alayes
 With bras that, thogh the coyne be fair at eye,
 It wolde rather breste atwo than plye.

At the conclusion of the tale both Chaucer and the scribe of Bod comment concerning the paucity of the Griseldis type, now that the wife of Walter is dead. It may be, therefore, that the *Explicit* of Chaucer's manuscript contained remarks like those at the end of Bod, if so, Chaucer's point of departure for his stanza may have been suggested by his Latin source

(21) v. 23 Neque enim excidit

P6. Neque enim *animo* excidit
 CT, 849. It is wel *in my mynde*

(22) l. 15 Vicis et castellis satis frequens

P6. Aliis villis *micis* et castellis satis frequens
 CT, 59-60.

A lusty playne habundant of *vitaile*,
 Where many a tour and toun thou mayst biholde

(23) ii. 26 Venerat expectatus *dies*

Har2 Venerat expectatus *dies nuptiarum*
 CT, 260-61

The time of undren of the same day
 Approcheth *that this weddyng sholde be*

(24) iii. 2-3. Mirabilis quedam quam laudabilis [doctiores iudicent] cupiditas.

P6 Mgd Mirabilis quedam, quam laudabilem doctiores [doctores
 P6] iudicent, cupiditas
 CT, 454, 459.

This merveillous desir
 Though som men preise it for a subtil wit.

Chaucer's clause, "Though som men preise it for subtil wit," seems to translate the relative clause, "quam laudabilem doctiores iudicent," found in P6 Mgd.¹⁵ Cf. the textual notes

(25) iii. 45 Ciste iniectam

Rc Chig Pal Ciste *vectam*
 CT, 585 And *carie* it in a cofre

15 Cf French, note 77 on p 299, and Severs, "Source MSS," pp 432-34

II. THE WEAKER EMENDATIONS

- (26) v. 22. Non invita *discedo*
Cs Ra Rb: Non invita *discedam*.
CT, 847. I wol goon whan yow leste.
- (27) ii. 78. In aula *imperatoria*.
Har3. In aula *imperatoris*.
CT, 399: In an *emperoures* halle
- (28) ii. 97. Nec multum *tempus* efluxerat.
CC2. Nec multum *post* efluxerat.
CT, 442. Nat longe *tyme* after that.
- (29) v. 30. Hic uterus in quo *fili* fuerunt
Bod Hic uterus in quo *fili tui* fuerunt
CT, 877. Thilke wombe in which *youre children* leye.
- (30) v. 9-10. Nulla homini perpetua sors est.
Mgd Bod Nulli homini perpetua sors est
CT, 810. No man may alwey han prosperitee

In Chaucer and *Mgd Bod*, the negative modifies *man* (*homini*), not *prosperitee* (*sors*)

- (31) ii. 24-25. Ad mensuram puelle alterius, *que stature sue persimilis erat*
Bod Ad mensuram puelle alterius *stature sueque persimilis*.
CT, 256-57. Took he the mesure
By a mayde *lyk to hire stature*

The use of a phrase instead of a clause is common to *Bod* and to Chaucer

- (32) vi. 20. Feliciter permutasse
CC4 Feliciter *coniugium* permutasse.
CT, 987. To chaunge his *wyf*
- (33) v. 7. Iamque *uxor* in via est
Rc Pal Bay7 Iamque *uxor mea* in via est.
CT, 805. My newe *wyf* is comynge by the weye
- (34) iii. 41-42. Cum quid dictum quidve responsum esset exposuisset.
Bay7 *Eumque* quid
CT, 576-77.
And of *Grisildis* wordes and hire cheere
He told him.

Chaucer is slightly closer to Bay7 in grammatical construction.

- (35) III. 39 *Unum queso. cura ne . . .*
 CC4. *Unum queso a te ne*
 CT, 569-70. And o thyng wol I prey yow of youre grace
 That .
- (36) v. 17-18 *Tunicam eius hispidam et attritam senio*
 P6 *Tunicam eius yspidam, antiquam, atritam senio*
 CT, 913 Hire *olde* coote.
- The idea of age is emphasized in P6, but since it is present also in the other manuscripts in a different form, this correspondence is a weak one.
- (37) vi 69-72 *Non tam ideo ut . . . quam ut legentes ad imitandam*
saltem femine constanciam excitarem
 CC4 *Mgd Har2. . . sed ut . . .*
 CT, 1142-46: Nat for that
But for that every wight, in his degree,
Sholde be constant in adversitee.
- (38) iv. 31-32 *Illa eodem quo semper vultu, qualicunque animo*
 P1 P6 P7 Rc CC4 Pal Bay7 Har2 *quavis animo mestis-*
sima
 CT, 677-78
 And evere in oon so pacient was she
 That she no chiere maade of hevynesse.
- (39) i 18 *Valterius quidam*
 CC2. *Valterius nomine*
 CT, 77 And Walter was this yonge lordes name
- (40) v 11-12 *Humilitatem meam*
Mgd Parvitatem meam.
 CT, 816 My povertie
- (41) v 12 *Proportionem*
 P6 *Comparisonem*
 CT, 817 Comparison
- (42) III 41 *Reversus ad dominum*
 Har3 *Reversus ad dominum servus*
 CT, 575 This *sergeant* cam unto his lord ageyn¹⁶

¹⁶ Two additional emendations have been introduced directly into my text of Vat6 These are *visu mestus*, III 23, and *spectata*, VI 45

APPENDIX

THERE are 266 passages in which one or more of the Latin manuscripts diverge from the others and in which the text of the *Clerkes Tale* gives some indication as to which reading Chaucer had under his eyes as he composed. These passages are listed below. When the text does not give the reading closest to Chaucer, I supply that reading in parentheses. Information as to how the manuscripts divide on each reading may be obtained by consulting the corpus of variants

I. 1	latus	I. 53	delectabar
I. 1	occiduum	I. 53	omnimoda (eum mea)
I. 3	ingerit	I. 53	libertate
I. 4	ortu	I. 54	rara
I. 15	viciis (aliis villis micis)	I. 55	prudencie
I. 18	quidam (nomine)	I. 59	non ab alio quam
I. 18	omnium	I. 59	ego (ergo)
I. 19	virens atque etate	I. 64	michi
I. 20	minus	I. 65	conjugem
I. 21	presenti	I. 67	litiget
I. 22	venatui	I. 68	fuerit
I. 25	coniugij	I. 70	ceu
I. 26	cum tulissent ade-	I. 72	vix possibile videretur
	unt	I. 75	et
I. 27	cui vel maiorque	II. 1	fuit
I. 28	humanitas	II. 1	haud
I. 29	nobis	II. 1	palacio
I. 29	audaciam	II. 1	villula
I. 29-30	et tecum et nunc	II. 2	pauperrimo
I. 31	tuis	II. 2	Ianicole
I. 31	non	II. 4	invisit (immisit)
I. 31	omnia	II. 4	nata
I. 35	iudicemus	II. 9	inextimabili
I. 36-37	teque . . . simus	II. 10	colo
I. 38	imperiosum (imperio)	II. 13	sternebat
I. 41	omni	II. 13-14	obediencie
I. 44	quando eveniat	II. 18	abscondebat
I. 46-47	eum digna sit	II. 24	et eius . . . omnia
I. 47	orta	II. 25	que . . . persimilis erat
I. 48-49	solicitudine		(stature sueque persimilis)
I. 49	si	II. 25-26	faciebat . . . expectatus
I. 51	cogitis	II. 26	dies (dies nuptiarum)
I. 52	amici		

II. 28	apparatu	III. 18	placere . . . displiceat
II. 31	nobilium	III. 19	amittere
II. 34-35	cum puellis comitibus	III. 19	metuo
II. 41	michi	III. 20	cordis
II. 42	te	III. 20	temporis
II. 42	nominatim	III. 22	animus
II. 47	soli	III. 22	mutari
II. 55	in nulla	III. 22-23	Letus . . . abscessit
II. 56-57	sine repugnancia	III. 22	dissimulans
II. 59	voluntas	III. 22	visu
II. 60-61	sed facies	III. 23	mestus
II. 62	sic	III. 26	michi
II. 63	populo	III. 27	sapientissima
II. 66	in domum	III. 33	clare
II. 71	comptamque	III. 36	puellulam
II. 71	pro tempore (cooper- tam cunctamque prope)	III. 39	noster
II. 71	corona	III. 39	cura (a te)
II. 75	comitante	III. 40	tibi
II. 76	ille (totus)	III. 41	ad dominum (ad domi- num servus)
II. 78	imperatoria (imperia- toris)	III. 41	cum (cumque)
II. 80-81	illam ab origine	III. 41-42	quid dictum . . . ex- posuisset
II. 82-84	tantus erat astrinx- erat	III. 42	responsum
II. 88	insigni	III. 43	pietas
II. 88	prospero	III. 44	propositi
II. 88	honestatis	III. 45	inictam (vectam)
II. 88	domi (dei)	III. 48	alendam
II. 91	prudenterissimus	III. 54	nulla tristitia
II. 92	domestica (modestia)	III. 51	filie
II. 93	viro absente	IV. 1	Transiverant
II. 95-96	et iudicii equitate	IV. 2	filium
II. 97	tempus (post)	IV. 2	patris (patric)
II. 99	quamvis	IV. 3	nutricis ab ubere
II. 100	virum	IV. 4	pater (marchio)
III. 2	mirabilis	IV. 6	nostrum
III. 2	laudabilis (laudabilem)	IV. 7	egrius
III. 4	atque iterum	IV. 8	marem
III. 5	turbida (seva atque tur- bida)	IV. 8-9	murmur hoc
III. 9	non ita, presertim	IV. 9	Valterio
III. 12	et id molestius	IV. 14	et subitus
III. 13	volo	IV. 18	iure
III. 15	promisisti	IV. 18	meum
		IV. 20-21	quacunque . . . etiam volo
		IV. 25	volens moriar

iv. 26	mors	v. 12	proporcionem (comparationem)
iv. 32	animo (animo mestissima)	v. 12	nunquam
iv. 39-40	magis ac magis	v. 16	longe
iv. 41	susplicari	v. 16	meritum
iv. 41	posset	v. 20	Nove
iv. 42	animi	v. 20	volens
iv. 42	feritate	v. 22	discedo (discedam)
iv. 42	cum . . . valde	v. 23	excidit (excidit animo)
iv. 44	rigidissimo	v. 25	omnino
iv. 45	coniugi	v. 30	filij (filij tui)
iv. 49	nec ullam	v. 33	quamque
iv. 51	videretur	v. 33	refero
iv. 53	de Valterio	v. 35	quondam
iv. 57-58	quo se . . . reddiderat	v. 35	operiam
iv. 58	trux	v. 38	vix
iv. 60	filie	v. 38	expressit
iv. 61	nuncios	v. 38	abijt illacrimans
iv. 61	simulas	v. 38-39	Illa, coram camisiam
iv. 67-68	tristis . . . statuisset	v. 41	flentibus
iv. 69-71	cui se . . . adduceret	v. 42	paternam
iv. 71	suos	v. 44	mente
iv. 71	virginem	v. 44-45	conceperat
iv. 72	coniugium	v. 45	cogitaverat
iv. 75	nobilium	v. 45	sacietate
iv. 76	die	v. 47	et (antiquam)
v. 1	Hec inter	v. 47	attritam
v. 2	ad cumulum	v. 49	non tam . . . strepitu
v. 2	publicum	v. 51	humilitate
v. 3	inquit (inquit Grisildis)	v. 53	prosperioris
v. 3	coniugio	v. 53	extaret (extaret verbumque beati Job compacientibus sibi respondit, "Dominus dedit, Dominus abstulit, sicut Domino placuit, ita factum est.")
v. 5	servitus		
v. 5	magna		
v. 6	consentit		
v. 7	uxor (uxor mea)		
v. 8	dansque		
v. 9	equa mente		
v. 9	Nulla (nulli)		
v. 10	perpetua		
v. 11	scivi inter	v. 53	cum
v. 11	tuam	v. 54	humilis
v. 11	humilitatem (parvitatem)	vi. 1	Iam propinquabat
		vi. 1	Panici
v. 12	meam	vi. 6-7	coniugio
v. 12	esse (prorsus esse)	vi. 8	tamen

vi. 9	promde	vi. 56	gaudio
vi. 13	neque in . . lentescam	vi 57-58	fatigatque . . made-
vi. 14	relique		facit
vi. 14	supererunt	vi. 58	madefacit
vi. 14	cum dicto	vi 62	quam
vi. 16	lectos sternere	vi 68	sobole (sobole. Et sic ex
vi. 16	alias (alicis)		serie et stemate huius
vi 20	prudenter		narrationis egregie
vi 20	Valterium		patet quod patientis-
vi 20	permutasse (conugium		sima Grysildis post
	permutasse)		se talem non reliquit
vi. 22-24	accederet animo		superstitem Explicit)
	nec		
vi. 24	sed	vi 69	historiam
vi. 29	prudencia	vi 69	alio (alto)
vi. 29	mirarentur	vi 69	non tam
vi 34	inquit (inquit Grysildis)	vi 71	imitabilis
vi. 35	sponsa	vi 71	quam (sed)
vi. 39	te	vi. 75	neminem
vi 42	alacritatem (vultum ala-	vi 75	Probat
	criter)	vi 75	et sepe
vi 45	spectata <i>or</i> experta	vi 76	flagellis
vi 50	habebo (habeo)	vi. 76	nostrum
vi 51	meam	vi 76	sciat
vi. 51	impium	vi 77	creamur
vi 55	occultasse		

III.

SUGGESTED ADDITIONAL ORIGINALS

Boccaccio's Decameron

THAT Chaucer, while he was composing the *Clerkes Tale*, had lying before him on his writing-table a manuscript of Petrarch's Latin *Griseldis*, there cannot be the slightest doubt. It is not inappropriate to inquire whether there also lay upon that same writing-table any other texts to which the English poet may have referred in the course of composition. Three such additional texts have been suggested: (1) the original Italian of Boccaccio, (2) the French version found in *Le Ménagier de Paris*, and (3) the anonymous French prose translation.¹ These I purpose to consider in the present and following chapters of this study.

First, let us consider the evidence that Chaucer may have used the Italian text in the *Decameron*. It is not very strong evidence, and Professor W. E. Farnham, who advances it, is not inclined to be very positive in his deductions.² It consists of six parallels between Chaucer's text and Boccaccio's—parallels in which Chaucer seems to desert the Latin of Petrarch and follow instead the Italian of Boccaccio. Briefly, these parallels are as follows

(1) Chaucer, in describing Griseldis' reaction to the news of impending divorce, says that "hir herte was ful wo," but that she "disposed was . . . th'adversitee of fortune al t'endure." Griseldis' deep sorrow (not quite so deep in Petrarch) is expressed in Boccaccio's words, "forte in sè medesima sì dolea", and in portraying her steadfastness, Boccaccio makes use of locutions which may have suggested Chaucer's, namely, "*si dispose*" and "*ingiurie della fortuna*."³

(2) In Chaucer's poem, the message which Walter sends to Bo-loigne asking for his children's return contains a request for honorable accompaniment and an injunction to keep the identity of the

1 Cf pp 36-37 above

2 Farnham, "Chaucer's Clerk's Tale" (see the list of books and articles at the close of the present study)

3 Farnham, "Chaucer's Clerk's Tale," p. 194. See CT, 752-56, *Bocc*, 163-64 (in *Originals and Analogues*), *Pet*, iv 66-68, and cf *Anon*, iv 45-47, *De Méz*, v 32-36 (in Golenistcheff-Koutousoff), *Mén*, 115. References to Petrarch and the anonymous French translation are, as always, to the texts which I give in the present study.

Note especially "Elle fu tourblé en son cuer" (*De Méz*, v 35), which is closer to the reading in Chaucer's poem than the corresponding reading in Boccaccio is

children secret. At this point, also, Chaucer mentions Walter's relation by marriage to the Count of Panicus, and thrice employs the word "preyde." All these things are absent in Petrarch, but present or suggested in Boccaccio.⁴

4 Farnham, "Chaucer's Clerk's Tale," p. 195. Chaucer's additional details in this passage are also to be found in De Mézières' text, which is even closer to Chaucer than Boccaccio is. One of them is also to be found in the anonymous French prose translation, and both the anonymous translation and De Mézières' text contain an additional correspondence or two. It should be added that the passage does not occur at the same point in Boccaccio's narrative as it does in all the rest, for Boccaccio's narrative sequence differs from Petrarch's (see the plot skeletons on pp. 15-17 above), and both Chaucer and the French versions follow Petrarch's order. So striking are the French correspondences that I set down all the passages for comparison.

CT, 760-72 But shortly if this storie I tellen shal,
This markys *writen hath* in special
A *lettre* in which he sheweth his entente,
And secretly he to Boloigne it sente

To the *erl of Pavyk, which that hadde tho*
Wedded his suster, preyde he specially
To bryngen hoom agayn hise children two,
In *honorable estaat*, al openly
But o thyng he *hym preyde outrely*—
That he to no wight, though men wolde enquire,
Sholde nat telle whos children that they were,

But seve the mayden sholde ywedded be
Unto the markys of Saluce anon

Bocc., 167 Gualtieri, il quale diligentemente aveva i figliuoli fatti allevare in Bologna alla sua parente, *che maritata era in casa de' conti da Panago* (essendo già la fanciulla d'età di dodici anni, la più bella cosa che mai si vedesse, e il fanciullo era di sei) avea mandato a Bologna al parente suo pregandol che gli piacesse di dovere con questa sua figliuola e col figliuolo venire a Saluzzo, e *ordinare di menare bella e orrevole compagna con seco*, e di dire a tutti che costei per sua moghere gli menasse, *senza manifestare alcuna cosa ad alcuno ch'ella si fosse altramenti*

Pet., iv 70-72 Miserat iam ille Bononiam, cognatumque rogaverat ut ad se filios suos adduceret, fama undique diffusa virginem illam sibi in coniugium adduci
Aon., iv 48-51 Il avoit desja envoié a Boulouigne et avoit *escript* au mari de sa *suer* que il lui amenast ses enfans. La renommee courroit ja partout que le marquis devoit prendre a femme une grant dame

De Mez., v 41-46 Le marquis avoit ja mandé a Boulouigne au conte de *Panche* et à sa *suer* que le conte à *grant honneur* lui amenast ses enfans, *sans dire de qui ilz fussent*, et la renommée courroit ja par tout le pays qu'il venoit une belle vierge, estraitte de grant lignié, qui devoit estre espouse du marquis de *Saluces*.

Mén., 115 Lors manda et *escript* à Boulouigne le marquis au conte de Péruse et à sa *sœur* qu'ils lui amenassent ses enfans, *sans dire de qui ils estoient*, et sa *sœur* rescript que ainsi le feroit-elle. Ceste venue fust tantost publiée, et fut la renommée de courir par tout le pais qu'il venoit belle vierge extraicte de grant lignage qui devoit estre espouse du marquis de *Saluces*.

The similarity of this passage in Boccaccio, De Mézières, and Chaucer is indeed striking. It is made all the more noteworthy by an added correspondence between De Mézières and Boccaccio. In the passage quoted above from Boccaccio occurs a

(3) Walter's words concerning the shift, "*Ber it forth with thee,*" seem to echo Boccaccio's "*ne porta*" The touch is absent in Petrarch. Chaucer and Boccaccio also agree in suppressing any notice of Walter's tears, which are mentioned in Petrarch's account.⁵

(4) Walter, in requesting that Griseldis take charge of wedding preparations at the palace, gives as his reason that he has no women sufficient "*the chambres for t'arraye in ordinaunce.*" The rooms are not specifically mentioned by Petrarch, but two phrases occur in the *Decameron* which may have suggested the line to Chaucer: "*aconciare le camere*" and "*metti in ordine.*"⁶

(5) Chaucer's two lines,

She koude nat adversitee endure
As koude a poure fostred creature,

parenthetical reference to the ages of both the son and daughter of the marquis. The reference does not appear at this point in the other versions, because Petrarch changed its position, putting it immediately following the passages quoted above, and all the other versions follow Petrarch's order. Petrarch also suppressed the reference to the age of the daughter, retaining only that of the son. Now, De Mézières, while keeping the order of Petrarch's version, follows Boccaccio in giving the maiden's age along with the youth's: "*le fil du marquis de l'age de vii ans et sa fille ausy tres belle de corps et de visaige et preste à marier en l'age de xii ans*" (v 48-51, the girl's age also is given in *Le Ménagier*, but is absent in all other versions, including Chaucer's). Could De Mézières' rendering of this passage have been influenced by the *Decameron*? There is no question that the Chancellor to Peter I of Cyprus had every opportunity, geographically and chronologically, to come into contact with the Italian work. In the early 1360s Peter travelled through the whole of Europe, seeking support for the crusade so dear to the heart of his Chancellor, and the Chancellor accompanied him, through Italy, as far as Avignon (Jorga, pp 144-206). In 1363, De Mézières took part in a diplomatic mission to Bernabo Visconti at Milan, in an attempt to bring peace between the Italian lord and the Pope (Jorga, pp 214 ff). On some of these missions into Italy, he might well have come upon a copy of the *Decameron*, then about a decade old. I have not, however, found any other echoes of Boccaccio in De Mézières' text, and there certainly does not seem to be anything distinctive in the passage with which we are dealing to lead a writer to lift it, and nothing else, from the work. Despite this strange juxtaposition of three similar ideas (the honorable accompaniment, the secrecy, the relationship) in Boccaccio, De Mézières, and Chaucer, I should be inclined to ascribe Chaucer's reading primarily to the recollection of other passages in Petrarch (see pp 129-32 below). But if this is not so, it seems more likely that he somehow got the passage through the French than through the Italian.

5 Farnham, "Chaucer's Clerk's Tale," p 197. See CT, 890-93, *Bocc*, 165, *Pet*, v 35-38, *Anon*, v 50-53, *De Méz*, v 104-07, *Mén*, 117-18. Note how closely the anonymous French prose translation gives the rest of Walter's words: "*te demeure*"—"Lat it be stille", "*que tu as vestue*"—"that thou hast on thy bak". These correspondences are neither in the *Decameron* nor in any of the other versions.

6 Farnham, "Chaucer's Clerk's Tale," p 198. See CT, 960-63, *Bocc*, 166-67, *Pet*, vi 8-11, *Anon*, v 76-79, *De Méz*, vi 25-32, *Mén*, 120. Note especially, "*les chambres, les lieux, les ordenances*" (*De Méz*, vi 30, *Mén*, 120).

seem to be expanded from the Latin into expressions somewhat similar to those in the *Decameron*. "che ella le potesse sostenere" and "ove colei in continue fatiche da piccolina era stata."⁷

(6) Chaucer's account of the ladies' reclothing of Griseldis, after she has been reinstated as marquise, emphasizes the richness of her robes and ornaments, and adds the details that the ladies "han . . . into *chambre goon*," where the divestiture and investiture took place, and that afterwards "they *in-to halle hir broghte*." These elements, lacking in Petrarch, are to be found in Boccaccio in "d'una nobile roba delle sue la rivestirono, e come donna," "n'andarono in camera," and "nella sala la rimenarono."⁸

Some of these correspondences are clear-cut and in themselves, as individual parallels, sufficiently convincing. "Si dispose," "ingiurie della fortuna," "ne porta," "acconciare le camere . . . in ordine," "n'andarono in camera," "nella sala la rimenarono" certainly say the same things as the corresponding expressions in Chaucer, and say them in virtually identical words. Moreover, parallel 2 above, containing in brief space three additional ideas common to both Chaucer and Boccaccio, certainly merits careful consideration.

But others of the parallels are pretty weak. That concerning Griseldis' woe in the first correspondence above, that concerning her rich robes in the sixth, and the whole of the fifth are hardly convincing. It must have been to these that Professor Farnham was referring when he admitted "We have met in our small array of parallel passages resemblances which might be explained as chance occurrences",⁹ and again, "A few of the resemblances are possibly elusive enough to be called only curious coincidences."¹⁰ We may safely disregard these weak correspondences, I think, for no significance can attach to them.

We are left with the barest handful of parallels. Slender in number to begin with, they have now dwindled considerably. This paucity in the number of correspondences, it seems to me, is a presumptive argument against their validity. Correspondences involving mere details and verbal similarities are of value chiefly in their cumulative effect. Frequency, persistent recurrence throughout an entire work, seems necessary to give them the

7 Farnham, "Chaucer's Clerk's Tale," p. 199. See CT, 1040-43, Bocc, 168, Pet, vi 40-41, Anon, v 114-15, De Méz, vi 85-87, Mén, 122.

8 Farnham, "Chaucer's Clerk's Tale," p. 200. See CT, 1114-20, Bocc, 169, Pet, vi 58-60, Anon, vi 21-23, De Méz, vii 25-28, Mén, 124. Also cf. footnote 17 on p. 133 below, and see p. 133 itself.

9 Farnham, "Chaucer's Clerk's Tale," p. 200.

10 *Ibid*, p. 201.

weight of compelling evidence. A mere smattering five or six, in the whole of a poem the length of the *Clerkes Tale*, can at best have little significance.

Too many other possible explanations exist. It is not necessary to attribute the correspondences to chance alone. Two imaginative artists, each focussing his attention upon the identical situation, might very likely be impelled to the creation of a similar detail or two. Professor Farnham admits the possibility. "It may be freely granted," he says, "that these are inevitable words in each case [he is referring to 'chambre,' 'goon,' and 'halle' in parallel 6], and that they might have been used naturally by Chaucer to describe the episode."¹¹ And again, this time in reference to parallel 2, "We may grant," he says, "that Chaucer could naturally have felt the impulse to expand his bare Latin text at this point."¹²

Some of the details Chaucer may have got, not from Boccaccio, but from other points in Petrarch's story. It is a not uncommon phenomenon—at least in the *Clerkes Tale*—for a translator, in adding detail, to repeat a touch found elsewhere in his original, even though it has been formerly translated in its proper place. For instance, observe the following parallel

Pet, iv. 62-65. In populo vulgaretur datam sibi licenciam a Romano pontifice, ut *pro sua et suarum gencium quiete*, primo matrimonio reiecto, aliam ducere posset uxorem

CT, 741-47.

How that the pope, *as for his peple's reste*,
Bad hym to wedde another if hym leste .
As by the popes dispensacion,
To stynte rancour and dissencion

Now, a little later on, when Walter is explaining the divorce to Griseldis, note how, even though Petrarch says nothing of it at this point, Chaucer repeats the italicized passage:

Pet, v 6-7. Cogunt mei, et papa consentit, uxorem me alteram habere

CT, 800-03

My peple me constreyneth for to take
Another wyf, and crien day by day,
And eek the pope, *rancour for to slake*,
Consenteth it.¹³

¹¹ *Ibid*, p 200

¹² *Ibid*, p 197

¹³ The French translations do not have the italicized words, they are Chaucer's own addition. Cf *Anon*, v 12-14 "Mes gens me contraignent, et le pape consent, que je preigne une autre femme" *De Méz*, v 61-62 "Mes hommes me contraignent, et le pape consent, que je doye prendre une autre femme que toy."

Clearly, the recurrence of the idea of the Pope's consent has here called back to Chaucer's mind a detail which had been present in the previous reference

This phenomenon is common enough in Chaucer's telling of the tale, and important enough in the refutation of Professor Farnham's position, to allow the citation of at least one other illustration. When Walter informs Griseldis that her son must be removed, he concludes with a direct request that she be patient. In this, Chaucer is merely following his Latin source.

Pet, III. 14-15 *Pacienciamque illam prestes quam ab inicio nostri
coniugij promissisti*
CT, 495-97

Shewe now youre pacience in youre werkyng,
That ye me highte and swore in youre village
That day that maked was oure mariage.

Now, at the conclusion of Walter's similar speech in regard to the removal of the son, Chaucer puts into Walter's mouth a repetition of this plea for patience. But in Petrarch's version, no such direct plea here occurs. I cite the last words of the speech, as Petrarch and Chaucer give them

Pet, IV. 14-15. *Id tibi prenuncio ne te inopinus et subitus dolor turbet.*

CT, 642-44

This warne I yow that ye nat sodeynly
Out of youreself for no wo sholde outreye
*Beth pacient, and therof I yow preye!*¹⁴

Obviously, once again, the situation with which Chaucer is dealing has recalled to his mind the previous similar situation, and, by a simple association of ideas, an element from that previous situation is repeated by the poet in his narration of the present situation. A translating adaptor is especially susceptible to this sort of association of ideas, and at least half a dozen instances of a similar transfer of elements from one situation to another occur in various parts of the *Clerkes Tale*.¹⁵

14 As in the previous instance, the French translations could not have suggested to Chaucer the repeated exhortation. Cf. *Anon*, III. 78-80 "Et ce je te fay premierement assavoir, affin que la douleur soudaine ne te troublast trop ou nuisist" *De Méz*, IV. 37-39 "Laquelle chose je te prononce, afin que une soudaine douleur ton cuer ne doye perturber."

15 Cf. *CT*, 671-72 and 512-13, where line 672 is a repeated element borrowed from line 512, *CT*, 708 and 356, *CT*, 726 and 628, 634. In each set of readings, cf. also the Latin and French originals. In other instances, an idea derived from the

To this habit of borrowing elements from one situation to help expand another may be attributed some Chaucerian details which Professor Farnham believes are derived from Boccaccio. Thus, two elements mentioned in parallel 2—the statement of relationship between Walter's sister and the Earl of Pavyk, and the injunction to secrecy concerning the identity of the children—very probably were merely transferred by Chaucer from another, similar passage in Petrarch. For in a single earlier passage, Petrarch mentions both these details, almost side by side, even as we find them in the parallel being discussed. The passage has to do with the sending of the first child to Walter's sister. It runs as follows:

Pet, III. 46–50 *ad sororem suam, que illic comiti de Panico*
nupta erat, eamque sibi traderet alendam materno studio, et caris
moris instruendam, tanta preterea occultandam cura, ut cuius esset
filia a nemine posset agnosci

Now, Chaucer duly translates this in its proper place (at lines 589–95), but he also repeats the italicized passages in the later situation, as follows.

CT, 764–65, 768–70

To the erl of Pavyk, which that hadde tho
Wedded his suster
But o thyng he hym preyde outrely—
That he to no wight, though men uolde enquire,
Sholde nat telle whos children that they vere

In the light of Chaucer's habit of repeating earlier elements and utilizing them for the expansion of later situations, is it not more probable that Chaucer's expansions here derive from the earlier passage in Petrarch than from Professor Farnham's passage in Boccaccio?

Similarly, the parallel "ber"—"porta" recorded in correspondence 3 above, in which Walter tells Griseldis to bear forth a single shift when she leaves, may have been suggested by two earlier references to the dowry. The first of these, like that which we are considering, was spoken by Walter when he was telling Griseldis to return to her father's house.

Pet, v 8–9 *Dotem tuam referens, in antiquam domum equa mente*
revertere.

source may not be given at all in its proper situation, but may instead be transferred to another, similar situation, where Chaucer first makes use of it. Cf. Chaucer's "ugly sergeant" (*CT, 673*) and the French source (*Anon, III 40*), whence Chaucer took it.

The other comes from Griseldis' lips:

Pet, v. 22-23. At quod rubes dotem meam mecum ut *auferam*, quale sit video.

Professor Farnham admits and points out all these possibilities. "That Chaucer had these earlier passages from Petrarch in mind . . . is entirely probable, the following of Petrarch in the description of relationship [in parallel 2] makes this almost certain."¹⁶

A final possible explanation for some of the details may be that Chaucer got them from the anonymous French prose translation, which, as I shall prove in the next chapter, was his additional source. Consider again the reference to relationship between the Earl and Walter's sister. I have just demonstrated how Chaucer may have got this detail from another passage in Petrarch. It is also possible that he may have got it from the French source. Chaucer's lines, it will be remembered, run thus.

CT, 764-65

To the erl of Pavyk, which that hadde tho
Wedded his *suster*

Boccaccio's words are.

Bocc, 167

da Panago

alla sua *parente*, che maritata era in casa de' conti

In the anonymous French translation, the thought occurs simply as.

Anon, iv 49.

au mari de sa *suer*

Chaucer and the French translator are specific in the degree of relationship. each states that the Earl has married Walter's *sister*, not merely his *relative*, as in Boccaccio's account. Moreover, Chaucer and the French translator also agree in stating that Walter sent directly to the Earl, whereas Boccaccio tells us that he sent to the Earl's wife. It is, therefore, at least just as probable that Chaucer derived the mention of relationship from the French source as from the *Decameron*.

Chaucer might also have derived from his French source a bit of the diction in his phrase "for t'arraye in *ordinaunce*." Professor Farnham, it will be recalled from correspondence 4 above, found Chaucer's words here much like Boccaccio's "metti in *ordine*."

16 Farnham, "Chaucer's Clerk's Tale," p. 197

But one of the manuscripts of the anonymous French translation gives in this passage the interesting reading "*faire aucune belle ordnanance*" (PA, fol. 235v), which seems even slightly closer to Chaucer's diction than is the Italian phrase.

Similarly, certain elements in correspondence 6 are attributable to the French source. As Professor Farnham has pointed out, Chaucer and Boccaccio alone seem to develop the reinvestiture scene by having the ladies take Griseldis "*in-to chambre*" and later bring her back "*in-to halle*" Also Chaucer and Boccaccio alone seem to put special emphasis upon the fine robes in which Griseldis is decked. Now, one of the manuscripts containing the French version which I believe Chaucer used has the following interesting reading at this point.

PN6, folios 150r-150v *Lez bonnes dames y coururent et le menerent en sa chambre et la le devestirent de ses peuvres robes. Puis lez revestirent de robes et joyaux royaulx et le parerent tres grandement. Puis fu ramené au palais a grant honneur et assise a le destre du marquis*¹⁷

From this passage Chaucer certainly could have got the emphasis upon fine robes, and all the business of leading Griseldis into her chamber and then leading her back. Moreover, two other elements of Chaucer's expansion seem to have been borrowed from the French. In the decking of Griseldis, Chaucer mentions "a coroune of *many a riche stoon*" (1118). No jewels are here spoken of by Boccaccio, nor by Petrarch, nor by De Mézières, nor by *Le Ménagier*, but observe "*de robes et joyaux royaulx*" in the French passage quoted. Similarly, although it is lacking everywhere else, Chaucer seems to have been influenced by "*a grant honneur*" when he wrote the line, "And ther she was *honured* as hir oghte" (1120). In the light of these extra correspondences, it becomes much more probable that Chaucer's expansions in the whole passage are derived from the French version rather than from the Italian.

Not much seems to be left of the "small array of parallel passages"¹⁸ with which our consideration began—certainly not enough upon which to base any claim of Chaucer's dependence upon Boccaccio. Professor Farnham's own subsequent researches into the

17 A similar reading occurs in PM, on folio 467v. Cf. also the reading of still another manuscript (PN7), which is recorded in the variants to my text of the anonymous French translation.

18 Farnham, "Chaucer's Clerk's Tale," p. 200.

dissemination of the *Decameron* have convinced him that the work was quite unknown in Chaucer's England.¹⁹ There is no evidence that it was known even in France and Spain in the fourteenth century. Even as late as the sixteenth century, there were some writers in England ignorant of it. Indeed, Professor Farnham has established that the *Decameron* "made a more difficult entry into England than into any other country with literary pretensions."²⁰ The notion that Chaucer may have been influenced by Boccaccio's tale of Griselda may therefore be dismissed as untenable.²¹

19 W E Farnham, "England's Discovery of the *Decameron*," *Publications of the Modern Language Association*, xxxix (1924), 123-39. For the slight evidence favoring Chaucer's knowledge of the *Decameron*, see Lorenz Morsbach, "Chaucers Plan der *Canterbury Tales* und Boccaccios *Decamerone*," *Englische Studien*, xlii (1910), 43-52, Lorenz Morsbach, *Chaucers Canterbury Tales und das Decamerone*, Nachrichten von der Gesellschaft der Wissenschaften zu Göttingen, Neuere Philologie und Literaturgeschichte, Neue Folge, Band 1, Nr. 4, S. 49-70, R K Root, "Chaucer and the *Decameron*," *Englische Studien*, xlii (1911-12), 1-7
20 *Ibid.*, p. 139

21 It should be added that almost all the correspondences claimed by Farnham for the *Decameron* may also be claimed for Sercambi's *De Muliere Costante*, since, as pointed out in the first chapter (pp. 20-21), Sercambi copies Boccaccio very closely. Omitted by Sercambi are the mention of Walter's relation by marriage to the Count and the use of the word "pregandole" (in parallel 2), and the references to "camera" and "sala" (in parallel 6), otherwise, Sercambi's redaction has every detail cited by Farnham from the *Decameron*. Of course, the arguments given above to rule out the possibility of Chaucer's use of Boccaccio's tale are equally applicable to Sercambi's tale.

The French Versions

FOR our consideration as possible additional sources of Chaucer's *Clerkes Tale*, there remain the two French prose translations. Claims for both of them have been brought forward. In an article listing a number of parallels, Professor A. S. Cook has sought to demonstrate that Chaucer was indebted to the French text in *Le Ménagier de Paris*.¹ Dissenting from this belief, I have, in another article, attempted to show that Chaucer's indebtedness was rather to the anonymous French prose translation.² To review this problem, and, I hope, strengthen my contention that Chaucer used the anonymous translation, will be my purpose in the following pages.

The text in *Le Ménagier* is, as we have seen,³ the same as that in Philippe de Mézières' *Livre de la Vertu du Sacrement de Mariage*, whence it was lifted by the compiler of *Le Ménagier* and, after a slight reworking, inserted into his own book. De Mézières' text, in its original form, Professor Cook did not know, he worked only with *Le Ménagier*. However, since *Le Ménagier* and *Le Livre de la Vertu du Sacrement de Mariage* really give variant forms of the same text, it seems necessary to take them both into consideration in any attempt to determine whether Chaucer may be indebted to this text. I have, therefore, been at pains to compare in detail De Mézières' text with Chaucer's, and I have likewise re-examined *Le Ménagier* in the same fashion. It may be said at once that, even had Professor Cook known the De Mézières text, his article would have been very slightly altered, if at all. For the De Mézières text contains less evidence of connection with Chaucer than does the text of *Le Ménagier*.⁴ On the basis of the De Mézières text alone, I doubt whether any scholar would be bold enough to make a claim

1 See Cook in the list of books and articles given at the conclusion of the present study.

2 Severs, "Source MSS."

3 See pp. 22-25 above.

4 No fewer than 15 of Cook's 49 parallels from *Le Ménagier* are lacking in De Mézières' text. They are correspondences 1, 2, 6, 7, 8, 13, 19, 21, 23, 39, 40, 41, 44, 47, and 49. Virtually all the really striking parallels are omitted in the De Mézières text—1, 2, 6, 7, 8, for instance. To be sure, there are a few new, compensatory correspondences between De Mézières and Chaucer, but these are all minor in significance and far from sufficient to preserve the balance.

of connection with Chaucer's tale. Since, therefore, the text in *Le Ménagier* is closer to Chaucer than the text in *Le Livre de la Vertu du Sacrement de Mariage*, I shall, in all parallels cited in this chapter, quote from *Le Ménagier*, silently ignoring the earlier text except when it chances to give a reading closer to Chaucer than that in *Le Ménagier*, on which occasion I shall cite both texts

Professor Cook's parallels in support of his claim for *Le Ménagier* consist of forty-nine words or phrases in which *Le Ménagier* and Chaucer's *Clerkes Tale* give similar readings. These parallels are of varying degrees of closeness, the most important ones having to do with certain details in the reconciliation scene between Walter and Griseldis, and in the scene of Walter's visit to Janicola's cottage.⁵ Although there are two or three striking resemblances, on the whole Cook's correspondences are neither numerous enough nor compelling enough to settle the problem of Chaucer's possible use of a French intermediary.

Quite different, I believe, is the evidence which may be cited in favor of the anonymous French prose translation. This text offers an overwhelming number of parallels with Chaucer's tale. Moreover, the correspondences are so striking in passage after passage that one must believe that Chaucer had a text of the anonymous translation before him as he wrote. Below I give a complete list of these parallels, citing, for purposes of comparison, the corresponding passages from both Petrarch and *Le Ménagier* (and, as I have indicated above, on occasion from De Mézières). In each parallel, it will be observed, Chaucer departs from Petrarch and follows instead the anonymous French translation. By comparing *Le Ménagier* with the anonymous translation, one can see how much closer Chaucer is to the latter in virtually every instance.

(1-3)

CT, 470-73

- I seye, Grisilde, this present (1) *digntee*
In which that I have put yow, as I trowe,
 (2) *Maketh yow nat foryetful for to be*
 (3) *That I yow took in poure estat ful lowe.*

Anon, III, 9-10 Je croy que la (1) *dignté ou je t'ay mis* (2) *ne te fait oublier l'estat* (3) *ou je te pris*

Mén, 108 Combien que tu soies à présent *eslcvoée* en ceste plaisant

⁵ Cook, 1, 2, 3, 6, 7, 8 My references to Cook's article are not to page, but to the number of the parallel. Later in this chapter I give full discussion of these close correspondences.

fortune, je pense bien que *tu n'as pas oublié* ton estat du temps passé.

Pet, III, 6-7. Neque enim presenti *fortuna* te preteriti tui status *oblitam* credo.

This whole passage of four lines is almost a word for word translation of the anonymous French version. Diction and construction are identical, and quite different from the diction and construction in both Petrarch and *Le Ménagier*

(4-8)

CT, 219-22:

Yet in the brest of hire (4) *virginitee*
 Ther was (5) *enclosed* (6) *rype* and sad *corage*,
 And (7) *in greet reverence* and *charitee*
 Hir olde, (8) *poure* fader lostred shee.

Anon, II 11-13 Toutesfoiz (6) *courage* meur et ancien estoit muciez et (5) *enclos* en sa (4) *virginité*, et (7) *en tres grant chierté* et *reverence* nourrissoit son (8) *povre* pere en sa vieillesce

Mén, 103. Un *courage vertueux* plein de toute *meurté* en son pis *virginal* doucement habitoit; la vieillesse de son père, *en très grant humilité*, doucement supportoit et soustenoit et icelluy nourrissoit.

[*De Méz*, I 103 *en tres grant charité*]

Pet, II, 8-10 Sed *virilis* semilisque *animus virgineo* latebat in *pectore* Patris senium inextimabili refovens *caritate*

Chaucer's "in the brest of hire virginitee" is an odd translation of Petrarch's "*virgineo* in *pectore*," "in her virgin breast" The use of the noun was suggested to Chaucer by his French source.

(9-14)

CT, 792-98.

Certes, (9) *Grisilde*, I (10) *hadde ynogh* (11) *plesance*
 To han you to my wyf for youre goodnesse,
 As for youre trouthe and for youre obeisance,
 Noght (12) *for youre lynage* ne for youre richesse,
 But now (13) *knowe I* in verray soothfastnesse
 That in greet (14) *lordshipe*, if I wel avyse,
 Ther is greet servitude, in sondry wyse

Anon, V 7-11 (9) *Griseldis*, je ne te veul niens celer, et vueil que tu saches que (10) *j'avoye* grant (11) *plaisir de toy avoir a femme pour les biens* et vertus que je savoye estre en toy, et non pas (12) *pour ton lignage*, comme tu le dois savoir, mais (13) *je congnois* maintenant que toute grande fortune et (14) *seigneurie* est grant servitude.

Mén, 116: Es temps passés, *je me délictioie assez de ta compaignie*

par mariage, tes bonnes meurs considérant et non pas ton lignaige, mais à présent, si comme je voy, grant fortune cheit sur moy et suis en grant servage.

Pet, v. 3-5. "Satis," inquit, "*tuo coniugio delectabar, mores tuos non originem respiciens, nunc quoniam, ut video, magna omnis fortuna servitus magna est.*"

(15-20)

CT, 490-94.

"Nat as I (15) *wolde*, but as my peple leste.
And yet, God woot, this is ful looth to me,
But (16) *nathelees*, (17) *withoute youre wityng*
I (18) *wol* nat doon, but this (19) *wol* I," quod he,
"That ye to me (20) *assente*, as in this thyng"

Anon, III. 16-19 Non pas a mon (15) *voulenté* et plaisir, mais au conseil et jugement d'autrui. (16) *Toutesfoiz*, je non (18) *veil* riens faire (17) *sans ton sceu*, je (19) *veil*, doncques, que tu me prestes ton (20) *consentement* et accort.

Mén, 108 Aux jugemens et consentir d'aucuns et pas aux miens, et faire de ta fille telle chose que nulle ne me pourroit estre plus douloureuse au cuer, laquelle chose je ne *vueil* pas faire *que tu ne le saches*. Si *vueil* que à ce faire tu t'accordes

Pet, III. 11-14 Non meo sed alieno iudicio obsequi, et id facere quo nil michi posset esse molestius Id enim vero *te ignara* nunquam fecerim, *volo* autem tuum michi animum *accomodes*

In this and the preceding group of parallels, and indeed in all the instances recorded thus far, we have a striking *series* of correspondences. I consider these passages most significant four or five parallels in diction and construction, all in details in which Chaucer departs from his Latin source, coming thus close together in a few lines, pile up into such convincing evidence that in themselves alone they seem sufficient to prove a close relationship.

(21-24)

CT, 814-19

"My lord," quod she, "I woot, and wiste alway,
How that bitwixen youre (21) *magnificence*
And my (22) *poverty* no wight kan ne may
Maken (23) *comparison*, it is no nay.
I ne heeld me nevere digne in no manere
To be youre wyf—no, ne youre (24) *chambererc*"

Anon, v. 18-21 A ce dist elle "J'ai tousjours sceu et tenu que entre ta grant (21) *magnificence* et mon humilité et (22) *povreté* n'avoit nulle (23) *comparaison*, ne moy oncques je ne dis mie seulement d'estre ta femme, mais d'estre ta (24) *chamberiere* ne me reputay digne."

Mén, 116: Lors respondi Grisildis et dist ainsî: "Monseigneur, je créoie bien, ou au moins le pensoie-je, que entre ta *magnificence* et ma *povreté* ne pavoit avoir aucune *proportion ne tempéracion*, ne oncques je ne me réputay estre digne d'estre non tant seulement ton espouse, mais d'estre ta *meschine*."

[*De Méz*, v. 70: . *proportion ne comparation*]

Pet, v. 10-13: Contra illa, "Ego," inquit, "mi domine, semper scrivi inter *magnitudinem* tuam et *humilitatem* meam nullam esse *proportionem*, meque nunquam tuo, non dicam coniugio, sed *servicio* dignam duxi."

In the passage above from *Le Ménagier*, Cook found three of his forty-nine parallels (Cook, 27, 28, 46) Two of them—"magnificence" and "poverty"—are exact correspondences, the third—between "meschine" and Chaucer's "chamberere"—is much weaker. The anonymous translation not only contains the two exact correspondences, but adds another in "comparaison" (also present in *De Mézières*' text), and finally supersedes "meschine" by supplying Chaucer with the exact word "chamberiere," which is found only in the anonymous translation

(25)

CT, 375-76.

*Of which thise ladyes were nat right glad
To handle hir clothes, wherinne she was clad.*

Anon, II 78-80 *Laquelle chose firent moult honteusement pour le
regart des vilz et povres vestemens qu'elles lui desvestoient.*

Mén lacking

Pet, II. 67-69 *Quod a matronis circumstantibus ac certatim sinu il-
lam gremioque foventibus verecunde ac celeriter adimpletum est*

The disinclination of the matrons to handle Griseldis' tattered clothing is found only in the anonymous translation. There is no indication of the feelings of the ladies in *Le Ménagier*; and Petrarch makes them zealous, reverent, and loving in their task

(26)

CT, 915-17

*But on hire body myghte she it nat brynge,
For rude was the clooth and moore of age
By dayes fele than at hire mariage*

Anon, v 60-63: *Et de la povre rochette, que tousjours lui avoit
gardee, la couvry a grant mesaise, car la femme estoit devenue
grande et embarnie et la povre robe enrudiee et empiree.*

Mén: lacking.

Pet lacking

The difficulty and discomfort of donning the old clothes, and the reasons therefor, are brought out only in the anonymous translation, no hint of these things appears in either Petrarch or *Le Ménagier*.

(27-29)

CT, 533-36

"This child I am comanded for to take—"

And spak namoore, but (27) *out the child he hente*

Despitously, and (28) *gan a cheere make*

(29) *As though he wolde han slayn it er he wente*

Anon, III. 36-39 "Commandé m'est de prandre cest enfant." Et en ce disant, (29) *ainsi qu'il voulsist faire crueuse et mauvaise chose*, comme (28) *le monstroit par signes*, (27) *prist l'enfant par rude et lourde maniere*.

Mén, 109. "Madame, je suis contraint à prendre ceste fille et accomplir ce qui m'est commandé."

Pet, III. 29-31. "Iussus sum hanc infantulam accipere, atque eam—"

Hic sermone abrupto, quasi crudele ministerium silencio exprimens, subicitur.

Chaucer and the anonymous translation are alike in making the sergeant more cruel in the execution of his duty than Petrarch makes him. In Petrarch, the sergeant expresses his cruel intent chiefly by his silence, in *Le Ménagier*, he does not express it at all. In Chaucer and the anonymous translation, he *acts* cruelly and spitefully. Note particularly the correspondence between Chaucer and the anonymous translation in the rough manner in which he snatches up the child, there is nothing of this in Petrarch or *Le Ménagier*.

(30)

CT, 316-18

This sodeyn cas this man astonyed so

That *reed he wax, abayst, and al quakyng*

He stood.

Anon, II. 51-53 Dont li bon homs, qui nens ne savoit de ce fait, fut moult esmerveilliez, et *tout rougis et esbays, en tremblant*, a paine pot dire

Mén, 105 Le povre homme n'osa dire mot

Pet, II. 44-45 Inopino negotio *stupefactus*, senex obriguit, et vix tandem paucis hiscens, etc.

Here are two of Chaucer's descriptive touches that are found only in the anonymous translation. that old Janicola waxed red, and that he trembled

(31-32)

CT, 464:

He (31) *cam* allone, (32) *a-nyght* ther-as she lay.*Anon*, III. 7 (31) *Vint* une fois a elle (32) *de nuit* en sa chambre.*Mén*, 108. Il entra en sa chambre.*Pet*, III. 4-5. Solam igitur in thalamum sevocatam, sic alloquitur.

Both the anonymous translation and *Le Ménagier* at this point depart from Petrarch in a significant way. Petrarch says: "After she had been called [literally, having been called] alone into his room, . . . thus he spoke to her." Here, clearly, Griseldis is summoned by, and comes to, the marquis. But in both the French versions, the marquis goes to Griseldis in her own room. Chaucer follows the French versions,⁶ but it is evident at a glance that he is much closer to the anonymous translation, both in diction and in sense. In neither *Le Ménagier* nor Petrarch are we told that this happened "a-nyght", we are told so only in the anonymous version. Chaucer's "cam," of course, exactly translates "vint."

(33)

CT, 278-79

*For wel she hadde herd seyde that thilke day**The markys sholde wedde**Anon*, II. 37-38 *Mais bien avoit oy dire que son seigneur se devoit marier.**Mén* lacking.*Pet* lacking.

(34-37)

CT, 27-32.

A (34) *worthy* clerk,

As preved by his wordes and his werk.

He is now deed and nayled in his cheste.

(35) *I prey to God so yere his soule reste!*Fraunceys (36) *Petrak*, the lauriat (37) *poete*,*Highte* this clerk*Anon*, Pref. 6-7. Un tres (34) *vaillant* et moult solennel (37) *poete*,
appelez François (36) *Petrach*, (35) *dont Dicu aït l'ame Amen**Mén*, 99 *Maistre François Pétrac* qui à Romme fut *couronné porte*.

6 Cook did not note this important correspondence between Chaucer and *Le Ménagier*. I incidentally print a number of other parallels between Chaucer and *Le Ménagier*, usually in diction, which Cook missed. Whenever I cite a parallel which has been previously pointed out by Cook, I give the reference to his article. The absence of such a reference will indicate that Cook is silent on the correspondence in hand.

[*De Méz*, Prol. 81-82: *Vaillant et solempnel docteur-poete, maistre Fransoys Patrac.*]

Pet: lacking.

The French passages here cited are all, like Chaucer's, drawn from a prologue crediting the tale to Petrarch. Cook notes that in the best Chaucer manuscripts the most common spelling for the Latin author's name is "Petrak"; and he observes that this also is the form found in *Le Ménagier*. Likewise it is the form in the anonymous translation. Moreover, of all the prefatory references to Petrarch, that in the anonymous translation has the greatest number of correspondences with Chaucer's lines. Note especially correspondence 35, in which both the anonymous translator and Chaucer express the pious wish that God may give rest to the poet's soul

(38-40)

CT, 395

(38) *God* hath swich favour (39) *sent* hire of his (40) *grace*

Anon, II 88 Or crut (38) *Dieu* et (39) *envoia* tant (40) *grace* en celle femme que, etc

Mén, 106-07 De la *divine grâce* resplendist icelle povre dame Grisildis en telle manière, etc.

Pet, II 77-78 Inopi sponse tantum *divini favoris* affulserat, ut non, etc.

Cook claims the correspondence "grâce" for *Le Ménagier* (Cook, 26). The anonymous translation also has it, and in addition two more important similarities in the use of "God"—"*Dieu*" to translate Petrarch's "divini" (*Mén*, "divine"), and "sent"—"*envoia*" to translate "affulserat" (*Mén*, "resplendist").

(41)

CT, 330-34

And in the chambre whil they were aboute

Hir tretys, which-as ye shal after heere,

The peple cam unto the hous withoute,

And wondred hem in how honeste manere,

And tentifly, she kepthe hir fader decre

Anon, II 57-58 Lors y entrerent, le peuple attendant et soy merveillant des services que la pucelle faisoit a son pere

Mén, 105. Le marquis entra en la maison du povre homme Jehannicola comme dit est, et tout le peuple demoura dehors forment esmerveillé, et la pucelle se mist emprès son père, paoureuxse, honteuse et vergongneuse.

Pet, II. 48-50 Ingressi igitur, expectante populo ac mirante, puellam circa patris obsequium satagentem invenere.

Here is an interesting passage in which the anonymous translator mistranslates, and thereupon is followed by Chaucer with a similar mistranslation. Petrarch says "They went in, therefore, while the people waited outside wondering, and they [Walter and Janicola] came upon the maiden busying herself about her father's service." Now, the French translator believed that the passage referring to the maiden's services for her father ("puellam circa patris obsequium satagentem") depended upon "wondering" ("mirante"), hence, he erroneously combined the two, and told of the people wondering at Griseldis' services to her father ("merveillant des services que la pucelle faisoit a son pere"). Chaucer, relying upon the French version, fell into the same error ("wondred hem in how honeste manere, And tentifly, she kepte hir fader deere"). *Le Ménagier* maintains the division of ideas as it occurs in the Latin.

(42-44)

CT, 1072-76.

And folk that ootherweys han scyd of me,
I warne hem wel that I (42) *have doon this dede*
For no malice, ne for no crueltee,
But (43) *for tassaye in thee* thy wommanheede,
And nat to sleen my childien—(44) *God forbede!*

Anon, vi 15-18 Saichent tous qui le contraire ont cudié, moy (42) *avoir fait ce que j'ay fait* (43) *pour toy approuver et essayer* tant seulement, et non pas avoir voulu faire tuer mes enfans, (44) *dont Dieu me gart!*

Mén, 123 Sachent donc tous ceulx qui le contraire pensoient que j'ay voulu ceste ma loyale espouse curieusement *esprouver*, et non pas pour la contemner ou despire, et ses enfans ay-je fait nourrir secrètement par ma seur a Boulongne, et non pas occire ne tuer

Pet, vi. 53-55. Sciunt qui contrarium crediderunt me curiosum atque experientem esse, non impium, *probasse* conjugem, non dampnasse, occultasse filios, non mactasse

Chaucer follows the anonymous translator not only in diction, construction, order, and added detail, but also in the omission of Petrarch's "non dampnasse," which *Le Ménagier* retains as "non pas pour la contemner ou despire"

(45-46)

CT, 666-68.

"Deth may noght (45) *make no comparisoun*
Unto youre love" (46) *And whan this markys say*
The constance of his wyf, etc

Anon, III. 92-IV. 5. "Ne la mort ne se pourroit (45) *comparer* a nostre amour." (46) *Quant le marquis apparçut ainsi et congnut la grant constance de sa femme*, etc.

Mén, 112. Car il n'est chose en ce monde, ne parens, ne amis, ne ma propre vie, qui à vostre amour se puisse *comparer* Le marquis de Saluces oyant la response de sa femme, et en son cuer merveillant et pensant si grant vertu et constance non pareille et la vraie amour qu'elle avoit à luy, etc.

Pet, IV. 25-27 "Nec res ulla denique nec mors ipsa nostro fuerit par amori" *Admirans femine constanciam*, etc.

As in the preceding group of parallels, here again Chaucer follows the anonymous translator's word order and grammatical construction. Note especially the "when" clause to translate Petrarch's participial phrase, which in *Le Ménagier* is retained in its participial form (correspondence 46). Also here again the anonymous translator and Chaucer agree in omitting a phrase of Petrarch's. "nec res ulla denique," which is retained in *Le Ménagier* as "il n'est chose en ce monde, ne parens, ne amis"

(47-50)

CT, 807-09

And thilke dowerc (47) *that ye broghten me*,

(48) Tak it agayn, I graunte it of my grace.

(49) Retourneth to youre (50) fadres hous.

Anon, V. 15-16. Et (48) pren le douaire (47) que tu apportas avecques moy et (49) t'en retourne en la maison (50) de ton pere

Mén, 116. Prens ton douaire et appaise ton courage Va-t'en en la maison ton père

Pet, V. 8-9 Dotem tuam referens, in antiquam domum revertere.

Cook claims the correspondence "fadres"—"ton père" for *Le Ménagier*, another slight correspondence, unnoted by him, may likewise be claimed for this version: namely, "tak"—"prens" The anonymous translation has both these, and two others to boot—one of which (correspondence 47) is an addition not found in either Petrarch or *Le Ménagier*. (See Cook, 23.)

(51-54)

CT, 260-66.

The tyme of undren of the same day

(51) *Approcheth* that this (52) *weddyng* sholde be,

And al the (53) *palcys* put was in array,

Bothe halle and chambres, ech in his degree,

Houses of office stuffed with plentee,

Ther maystow seen, of deyntevous (54) *vitaille*

That may be founde as fer as last Ytaille.

Anon, II. 31-34: Vint le jour (52) *des nopces*, et l'eure du disner se (51) *approuchoit* fort, et avoit on fait grant appareil ou (53) *palais* de paremens, (54) *viandes*, et autrement, comme au fait appartenoit.

Mén, 104 Or advint que le jour *des nopces* fut venu, et que tout le *palais* de Saluces fut peuplé grandement de barons, de chevaliers, de dames et de damoiselles, de bourgeois et d'autres gens, *mais nulle nouvelle n'estoit de l'espousée leur seigneur, laquelle chose n'estoit pas sans grant merveille*, et qui plus est, l'eure *s'approuchoit* du disner, et tous les officiers estoient prêts chascun de faire son office

Pet, II 26-29: Venerat *expectatus* dies, et cum nullus sponse rumor audiretur, admiratio omnium vehementer excreverat. Hora iam prandij *aderat*, iamque appaiatu ingenti domus tota fervebat.

Both the anonymous translation and *Le Ménagier* contain correspondences 51-53, but the mention of foodstuffs, which leads Chaucer to a three-line expansion, is found only in the anonymous translation. Chaucer also follows the anonymous translator in omitting Petrarch's sentence to the effect that the wonder of the people increased at the failure to name the bride ("et cum nullus . . . excreverat"). Following the Latin, *Le Ménagier* keeps this sentence ("mais nulle nouvelle . . . merveille").

(55-56)

CT, 939

(55) *Fro Boloigne* is this crl of Pavyk (56) *come*

Anon, v 68 Et ja le conte de Paniquo (56) *venoit* (55) *de Bouloingne*

Mén, 119 Le conte de Péruse et sa noble compaignie *approuchèrent*

Pet, VI 1 Iam Panici comes *propinquabat*

(57-58)

CT, 211

But for to speke of (57) *vertuous* (58) *bountee*

Anon, II 8-9. Mais de (58) *bonté* et de meurs et (57) *vertus* tant reamplie.

Mén, 103 Mais trop plus belle de vie et de bonnes meurs

Pet, II 5-6: Sed pulcritudine morum atque animi adeo speciosa.

(59-60)

CT, 192-93:

And to hise (59) *privee* knyghtes and squieres

Swich (60) *charge* yaf as hym liste on hem leye.

Anon, I. 57-58. Et commist et (60) *encharga* ce dit seigneur a aucuns siens (59) *privez* et familiers l'appareil des nopces.

Mén, 102 Et commanda faire un grant appareil, trop plus grant que par autre marquis n'avoit autresfois esté fait

Pet, I. 75-76 Et ipse nichilominus eam ipsam nuptiarum curam *domesticis* suis imposuit.

(61-62)

CT, 242-44

For thogh the (61) *peple* hadde no greet insight

In vertu, he (62) *considered* ful right

Hir bountee

Anon, II. 23-24 Sa grant vertu, plus que en femme de tel aage ne seult avoir, que le (61) *peuple* n'avisait pas, souvent (62) *consideroit* ledit marquis et nottoit

Mén, 103 En son cuer la belle manière d'icelle et sa grant vertu *fichoit et atachoit*

Pet, II 16-18. Virtutem eximiam supra sexum supraque etatem, quam *vulgi* oculis conditionis obscuritas abscondebatur, acriter *penetrabat* intuitu.

(63-64)

CT, 890-91.

"The smok," quod he, "(63) *that thou hast on thy bak*,

(64) *Lat it be stille*, and bere it forth with thee"

Anon, v 52 "Doncques (64) *te demeure* (63) *celle que tu as vestue*"

Mén, 117-18 Commanda que au vespre une seule chemise luy fust baillée

Pet, v 37 "Et camisiā tibi unicā habeto"

(65-66)

CT, 134-37:

(65) *Delivre* us out of al this bisy drede

For if it so bifelle—as God forbede!—

That thurgh (66) *youre deeth*, etc

Anon, I. 31-35 (65) *Delivres nous* doncques, nous t'en prions, de grant cusençon afin que (66) *se tu mouroies*, etc

Mén, 101 Sire, fay ceste grâce à tes loyaux subjects, afin que, *se de ta haulte et noble personne* avenoit aucune chose, etc

Pet, I 18-19 *Libera tuos omnes molesta solitudine*, quesumus, ne si *quid humanitus tibi forsan accideret*, etc.

Chaucer and the anonymous translator agree in that the petitioners speak of themselves in the first person, and in that they boldly speak of death instead of euphemistically avoiding the word, as in Petrarch and *Le Ménagier*

(67-69)

CT, 232-34:

Upon Grisilde, this poure creature,
 Ful ofte sithe this (67) *markys* (68) *caste* his eye,
 (69) *As he on huntynge rood, paraventure.*

Anon, II. 20-21 En ceste virginité ledit (67) *marquis*, la aucune foiz
 (69) *passant pour aler chacier ou vouler*, maintes foiz (68) *gettoit*
 ses yeux.

Mén, 103. Le *marquis* assez informé par commune renommée de la
 vertu et grant bonté d'icelle Grisildis, *en alant à son déduit* sou-
 ventesfoiz la *regardoit*.

Pet, II. 14-16 In hanc virgunculam Valterius, *sepe illac transiens*,
quandoque oculos defixerat

Correspondence 67 is present in both the anonymous translation and *Le Ménagier*, but 68 is found only in the former. Correspondence 69 Cook claims for *Le Ménagier* (Cook, 16) and *Le Ménagier* is closer to Chaucer than Petrarch is, Chaucer's actual mention of hunting, however, is found only in the anonymous translation.

(70-71)

CT, 414-16.

Noght oonly of Saluces in the toun
 (70) *Publiced* was the beaute of hir name,
 But eek biside, in many a (71) *regioun*

Anon, II. 91-97. Et ja non pas tant seulement en son pays, mais es
 pays et (71) *regions* voisines, son bon nom et la grant louenge et
 la bonne renommee d'elle se (70) *publioit* et croissoit.

Mén, 107 [La belle estoit de si belle vie et bonne et de si doulces
 paroles que le courage de toutes personnes elle attrayoit à elle
 amer,] et non pas tant seulement les subjects du marquis et les
 voisins, mais des *provinces d'environ*

Pet, II. 84-86 Iamque non solum intra patrios fines sed per *finutimas*
quasque provincias suum nomen celebri precomio fama *vulgabat*.

(72-73)

CT, 981-84.

Abouten undren gan this erl alighte,
 (72) *That with him broghte thuse noble children tweye*,
 For which the peple ran (73) *to seen* the sighte
 Of hire array.

Anon, v. 87-89 Il estoit ja environ tierce du jour que le conte, (72)
qui avoit amené et la fille et le filz, estoit venuz, et chascun (73)
regardoit tres fort et volentiers la beauté de ces deux enfans, et
 se merveilloient tous.

Mén, 121. L'endemain, heure de tierce, le conte, *avecques luy la*

pucelle et son frère et toute la compaignie, entrèrent en Saluces.
Et de la beaulté de la vierge et de son frère et de leur belle ma-
nière chascun se esmerveilloit

Pet, vi. 17-19. Proxime lucis hora tercia, comes supervenerat, certa-
timque omnes et puelle et germani infantis mores ac pulcritudi-
nem mirabantur

Petrarch does not say at this point that the Earl brought the two children with him, but Chaucer and both French versions have such a statement (correspondence 72). Chaucer, however, is much closer to the anonymous translation than to *Le Ménagier*, in the use of a relative clause instead of a prepositional phrase, and in the correspondence "broughte"—"amené." The further parallel between Chaucer and the anonymous translator ("to seen"—"regardoit") is altogether lacking in both Petrarch and *Le Ménagier*.

(74-75)

CT, 1155-56:

He (74) *preeveth* folk al day, it is no drede,

And (75) *suffreth* us

Anon, vi. 38 [Dieu] bien (74) *appreuve* et nous (75) *sueffre*

Mén. lacking.

[*De Méz*, viiia 9-11: Dieu les veult *esprouver* et consent que nous
ayons adversité par mainte tribulation.]

Pet, vi 75 *Probat* tamen et sepe nos.

Chaucer's "preeveth" finds a parallel in both French versions, but his "suffreth" could have come only from the anonymous translation

(76-77)

CT, 127-28

(76) *Accepteth* thanne of us the trewe entente,

That nevere yet (77) *refuseden* thyn heeste

Anon, i 30-31 (76) *Accepte*, nous te supplions, les prieres et re-
questes de ceulx qui nulz tiens commandemens ne (77) *refuse-*
roient

Mén, 101 Tes hommes doncques, qui tes commandemens jamais ne
refuseroient, te prient très humblement

Pet, i. 44-45 *Suscipe* igitur, oramus, eorum pices qui nullum tuum
imperium *recusarent*.

As in the preceding passage, here again the anonymous translation proves much closer to Chaucer than is *Le Ménagier*, since it contains the correspondence found in the latter, and also another, more striking parallel.

(78-80)

CT, 368-71:

And (78) *to the peple he seyde* in this manere:

"This is my wyf," quod he, "that standeth heere.

(79) *Honoureth hire and loveth hire*, (80) *I preye*,

Whoso me loveth."

Anon, II. 74-76. Et (78) *dist au peuple*: "Ceste," fait il, "ma femme et votre dame est (79) *Honnourez la, amez la* Et se vous m'avez chier, (80) *je vous prie*, aiez la tres chiere."

Mén, 106. Et *dist ainsi* Mes amis véez cy ma femme, vostre dame, *ceste amez, doubtez et honnourez*, et se vous m'amez, ceste très chièrement amez

Pet, II. 63-65. "Hec," *ait*, "uxor mea, hec domina vestra est, *hanc colite, hanc amate*, et si me carum habetis, hanc carissimam habetote."

(81-82)

CT, 430-31.

But eek whan that (81) *the cas required it*.The commune profit koude she (82) *redresse*.

Anon, II. 103-04 Mais, ou (81) *le cas le requeroit*, la chose publique (82) *adresçoit*

Mén, 107 Mais quant *le cas li offroit* des débas et discors des nobles, par ses douces paroles, par si bonne jugement et si bonne équité les *appaisoit*

[De Méz, III. 31-32 Mais quant *li cas si offroit* es offices de la chose publique, en absence de son seigneur elles les *adresçoit*]

Pet, II. 92-93 Sed *ubi res posceret*, publica etiam *obibat* officia

Both *Le Ménagier* and the anonymous translation have Chaucer's "cas," but only the anonymous translation has his "required"

(83-84)

CT, 206-09.

But hye (83) *God* somtyme senden kan

His grace into a litel oxen stalle,

(84) *A doghter hadde he*.

Anon, II. 5-7 Mais comme aucune fois la grace de (83) *Dieu* descent en un petit hostel et mainnaige, (84) *ledit bon homs avoit une fille*.

Mén, 103 A celui povre homme *estoit demourée une fille*.

[De Méz, I. 93-96: Et toutefois aucunefois es povres maisoncelles la grace de *Dieu* habite, car à celui povre homme Janicola *estoit demouré une fille*]

Pet, II. 3-4. Sed ut pauperum quoque tuguria non numquam gratia celestis invisit, *unica illi nata contigerat*.

In correspondence 84, Chaucer and the anonymous translator both make "doghter" object of the verb "hadde"; in the other versions a different construction and a different verb are employed.

As in the preceding passage, here again we have a number of correspondences between the *Clerkes Tale* and the anonymous translation, one or more of which also occur in *Le Ménagier* (or *De Mézières*). A number of such passages will be cited in the next few pages. They prove two things. (1) that correspondences between Chaucer and *Le Ménagier* usually are also present in the anonymous translation (hence, the claim of *Le Ménagier* to rank as Chaucer's additional source falls), and (2) that the anonymous translation (since it has more, and more striking, correspondences) is much closer to Chaucer than is *Le Ménagier* (hence, the claim of the anonymous translation is established).

(85-86)

CT, 871-72

"Naked out of my fadres hous," quod she,

"I (85) *cam*, and naked moot I (86) *turne agayn*"

Anon, v. 42-43: Nue (85) *vins* de chiez mon pere, et nue la (86) *retourneray*.

Mén, 117. Toute nue de la maison mon père je *yssis*, et toute nue je y *retourneray*

Pet, v. 29: Nuda e domo patris *egressa*, nuda itidem *revertar*.

(87-88)

CT, 1016.

With so glad (87) *chiere* hise gestes she (88) *receyvet*

Anon, v. 97-99 Les seigneurs, dames, et damoiselles qui la devoient disner de hee (87) *chiere* tres doucement et benignement elle (88) *recevoit*.

Mén, 122 Puis au fils, et puis au conte, et humblement les *salua*

[*De Méz*, vi. 61-63 Puis au fil, et puis au conte, aus seigneurs et dames, *recevant* les tres sagement, et doucement à chascun rendi son salut.]

Pet, vi. 25-27 Dehinc ceteros dum convivas leta *facie* et verborum mira suavitate *susciperet*

(89)

CT, 1044-45.

And whan this Walter saugh hire *pacience*,

Hir glade *chiere* and no malice at al-

Anon, vi. 4-5. Et quant le marquis regarda la bonne et entiere *voulenté* de celle femme, la *constance* et *grant pacience*, etc

Mén, 122-23. Lors le marquis oyant les doulces et sages paroles de

Grisilidis et considérant *la bonne chière* et grant constance qu'elle monstroït et avoit tousjours monstré, etc.

Pet, vi. 42-43. *Talia dicentis alacritatem intuens, atque constanciam . . . mulieris examinans, etc.*

Cook calls attention to the correspondence between Chaucer and *Le Ménagier* in "hir glade chiere"—"la bonne chière" (Cook, 22). But observe the numerous similarities between Chaucer and the anonymous translation: "and whan"—"et quant," "saugh"—"regarda," and "pacience"—"pacience." Observe, too, that Chaucer and the anonymous translator cast their ideas into temporal clauses, whereas Petrarch and the redactor of *Le Ménagier* employ participial phrases.

(90-91)

CT, 78-79

He (90) *considereth* noght

(91) *In tyme comynge* what hym myghte bityde.

Anon, i 9 Ne ne (90) *consideroit* point (91) *au temps* ne es choses *a venir*

Mén, 100 Il amoit fort soltude et *n'acontoit* riens *au temps à venir*.

Pet, i. 22. *Incuriosissimus futurorum erat.*

Cook notes the similarity of Chaucer's "in tyme comynge" to the phrase in *Le Ménagier* "au temps à venir" (Cook, 33). The latter expression also occurs in the anonymous translation. The "consideroit" of the anonymous version, paralleling Chaucer's "considereth," is not to be found in either Petrarch or *Le Ménagier*.

(92-94)

CT, 143-44

"Ye wol," quod he, "myn owene peple deere,

To that (92) *I* nevere erst (93) *thoughte* (94) *streyn* me "

Anon, i 38-39 "Vous me (94) *contraignez*, mes amis," dist il, "a ce que (92) *je* n'euz oncques en (93) *pensee* "

Mén, 101: Mes amis, vous me *contraignez* à ce qui en mon *courage* ne peut oncquesmais estre

Pet, i 51-53 "*Cogitis*," inquit, "me, amici, ad id quod michi in *animum* nunquam venit."

For *Le Ménagier*, Cook claims the correspondence "streyn"—"contraignez" (Cook, 38), it is equally strong in the anonymous version. Observe, moreover, how Chaucer and the anonymous translator similarly rephrase the latter part of the sentence, putting the subject in the first person, and employing the same words in "thoughte"—"pensee."

(95-96)

CT, 729-31:

For which where-as his (95) *peple* ther bifore
 Hadde (96) *loved* hym wel, the sclaunder of his diffame
 Made hem that they hym hatede therfore.

Anon, iv. 35-37. Dont il, qui estoit si noble et estoit si (96) *amez* de
 ses subgés, en autre maniere se faisoit haynneux et notter de son
 (95) *peuple*

Mén, 114-15 Et combien qu'ils (96) *l'amassent* bien par avant
 comme leur naturel seigneur, toutesvoies pour ceste cause ils le
 prenoit en haine laquelle il sentoit bien

Pet, iv. 57-58. Quo se ille vir alioquin clarus et suis *carus* multis in-
 famem odiosumque reddiderat.

(97-98)

CT, 1135:

His sone (97) *succedeth* in his (98) *heritage*
 Anon, vi. 31: Et (97) *succeda* en grande et bonne prosperité son filz
 comme son (98) *heritier*.

Mén, 124: Il laissa son fils *hoir* et *successeur* de Saluces.

Pet, vi. 67-68. Filiumque sui dominij *successorem* liquit.

Chaucer is closest to the anonymous translation both in the form of his words and in the construction of the sentence, with "sucedeth" as verb and "sone" as subject

(99-101)

CT, 454-58.

This merveillous desir his wyf (99) *tassaye*,
 Nedelees, God woot, he thoghte hire for tafraye
 (100) *He hadde assayed hire ynogh bifore*,
 And foond hire evere good What neded it
 Hire for to (101) *tempte*, and alwey moore and moore?

Anon, iii. 5-7 (99) *Essaier* sa femme plus avant, laquelle (100) *il*
avot desja assez essayee et approuvee, et de la (101) *tenter* en-
 cores par diverses manieres

Mén, 108 De elle esprover et de la fort *tempter*.

Pet, iii. 3-4: Cupiditas *sat expertam* care fidem coniugis *experiendi*
altius et iterum atque iterum retentandi

In Chaucer's version and the anonymous translation, Petrarch's "expertam . experiendi retentandi" are translated by the same triad of words. "tassaye"—"essaier", "assayed"—"essayee [et approuvee]", and "tempte"—"tenter." Only the last of these is found in *Le Ménagier*. Also observe how, in correspondence 100, Chaucer and the anonymous translator both expand Petrarch's "sat expertam" into clauses which are virtually identical.

(102-04)

CT, 246-48:

The day of weddyng cam, but no wight kan

(102) *Telle what womman* that it sholde be,(103) *For which* (104) *merveille* wondred many a man.

Anon, II. 27-29. Le jour des nopces devant dit s'approuchoit desja fort, et nul encores ne savoit ne oioit (102) *dire quelle femme* le dit marquis prandroit, (103) dont chascun se (104) *merveillait*.

Mén, 103. Icellui jour approucha, et les barons non sachans de la fille que le marquis avoit advisé de prendre, *furent moult esbahis*.

[De Méz, I. 117-19. Entretant le jour des noces approchoit et n'estoit nulles nouvelles de la dame que le marquis prendre devoit. Quel *merveille*, chascun s'en *merveillait*]

Pet, II. 20-22 Instabat nuptiarum dies, unde autem ventura sponsa esset, nemo noverat, nemo non *mirabatur*.

(105-07)

CT, 348-51

"But thus (105) *demandes* axe I first," quod he,

"That sith it shal be doon in hastif wyse.

(106) *Wol ye assente*, or elles yow avyse"I seye this be ye redy (107) *with good herte*."

Anon, II. 61-64 Mais je t'ay a (105) *demander* et veil savoir de toy, se puis que ce sera fait qui sera tantost, se (107) *de bon cuer* et plain vouloir (106) *tu es preste et le veulx*, et que tout me loise, etc.

Mén, 105. Mais je t'ay à *demander* une chose devant ton père, c'est assavoir que ou cas que je te piendray à femme, laquelle chose sera de présent, je vueil savoir *se tu voudras encliner ton couraige entièrement* à toute ma volenté, en telle manière que je puisse, etc

Pet, II. 52-54. Sed habeo ex te querere, ubi hoc peractum fuerit quod mox erit, an volenti animo parata sis ut de omnibus tecum michi conveniat

Correspondences 105 and 107 are obvious to the eye, but correspondence 106 is no mere verbal parallel. In Petrarch and *Le Mé-nagier*, Walter takes for granted Griseldis' consent to the marriage; but in the *Clerkes Tale* and the anonymous translation, Walter first asks Griseldis if she wishes the marriage to be performed. Here is a small, but important, detail in which Chaucer departs from Petrarch and follows the anonymous translation.

(108-09)

CT, 823-24.

I nevere (108) *heeld* me lady, ne maistresse,But humble (109) *servant* to youre worthynesse.

Anon, v. 23: Ay tousjours en cuer et me suy (108) *tenue* pour ta chamberiere et (109) *servente*.

Mén, 116: Je me suis toujours *reputée et demenée* comme *ancelle*.

Pet, v. 14-15. *Animo semper ancilla permansi*

(110)

CT, 974-78

And with that word, she gan the hous to dighte,
And tables for to sette, and beddes make,
And peyned hire to doon al that she myghte,
Preyyng the chambereres, for Goddes sake,
To hasten hem, and faste swepe and shake

Anon, v. 83-86 Et en ce disant, commence a besoingnier, comme de baloier la maison, mettre tables, faire liz, et ordonner tout et *prier aux autres chamberieres que* chascune en droit soy feist au mieulx qu'elle pourroit

Mén, 121: Lors Grisildis comme une povre ancelle *prist les vils instrumens* et les bailla aux mesgnies, et *commanda aux uns à nettoier le palais et aux autres* les estables, enorter les officiers et meschines de bien faire chascun en son endroit la besongne espéciale, et elle emprist à drécier et à ordonner les lits et les chambres, tendre les tappis de haulte lice et toutes choses de broderie et devises qui appartenoient aux paremens du palais, comme pour recevoir l'espouse de son seigneur.

Pet, vi 14-17 Et cum dicto, *servilia mox instrumenta corriprens*, domum verrere, mensas instruere, lectos sternere, *ortarique alias* ceperat, ancille in morem fidelissime

In addition to the verbal correspondence "preyyng the chambereres"—"prier aux autres chamberieres," there is in this passage an identical omission in both the *Clerkes Tale* and the anonymous translation namely, Petrarch's "servilia mox instrumenta corriprens," appearing in *Le Ménagier* as "prist les vils instrumens"

(111-12)

CT, 433-34.

Koude (111) *apese*

And (112) *wisely* bryng hem alle in reste and ese.

Anon, ii 106. (111) *Appaissoit* tres (112) *saigement*.

Mén, 107 Les *appaisoit*

Pet, ii 94-95 *Dirimens atque componens*.

Chaucer's "apese" is paralleled in both *Le Ménagier* and the anonymous translation, but his "wisely" occurs only in the latter.

(113-14)

CT, 600-01:

Or by hire word (113) *aperceyve*, that sheWere (114) *chaunged*Anon, III. 62 Ne la vit ou (113) *apparçut* (114) *changié* ou muee.Mén, 111. Pour *appercevoir* . mais nulle *mutation* de courage ne peut en lui comprendre ne veoir.Pet, III. 52. Nullum unquam *mutati animi* perpendit indicium.

Although Chaucer's "aperceyve" is paralleled in both *Le Mé-nagier* and the anonymous translation, note that his "chaunged" occurs only in the latter, and also that the close proximity of the two words is found only in the anonymous translation

(115)

CT, 692.

For *crueel corage*Anon, IV. 21-22 De *courage* d'aucune *crucuse* vounté.Mén, 113. De *cruaulté* bestialePet, IV. 42. Ab *animi feritate*.

(116)

CT, 1034.

I *prey* to GodAnon, V. 111 Je *prie* a Dieu

Mén lacking.

Pet lacking

(117)

CT, 168

As she an *emperoures* doghter weere.Anon, I. 51 Comme se elle estoit fille d'*emperiere*Mén, 102 Fille de *Prince* des RommainsPet, I. 70. Romani *principis* filia

(118)

CT, 867

And heere agayn *your* clothyng I restooreAnon, V. 39 Je te desvests ceste *tiene* robeMén, 117. Vecy doncques *cestc* robe dont je me despouille.Pet, V. 26. Ecce igitur ut *hanc* vestem exuo

(119)

CT, 543.

Allas, hir doghter *that she* loved so!Anon, III. 42-43 Sa fillette *que tant* amout

Mén, 109 Sa fille.

Pet, III. 33. Dulcem *filiam*.

(120)

CT, 634.

Swiche wordes seith my peple, out of drede.*Anon*, III. 75: *Telles parolles dist* souvent le peuple*Mén*, 111. *Telles sentences* chascun jour machinent.*Pet*, IV. 11. *Multa* quotidie in hanc sententiam iactantur in populis.

Chaucer is like the anonymous translation not only in diction, but also in word order and grammatical construction

(121)

CT, 123

For ther *escapeth* noon.*Anon*, I. 28. Ne aucun ne lui *eschappe**Mén*, 101. De ce [la mort] nul n'a privilege.*Pet*, I. 42. Nulli muneris huius immunitas datur

(122)

CT, 153:

*I yow relese**Anon*, I. 42. Et vous *laisse**Mén* lacking*Pet*, I. 56 *Remicto*

(123)

CT, 459.

Though *som* men *preise* it for a subtil wit.*Anon*, III. 4 Laquelle *aucuns* saiges veulent *louer*.*Mén* lacking*Pet*, III. 2-3 *Laudabilis* (doctiores iudicent) cupiditas.

Construction and diction are similar in Chaucer's line and in the anonymous translation.

(124)

CT, 624.

"Wyf," quod this markys, "ye han herd er this," etc.

Anon, III. 69-70 "*Femme*, tu as ouy autrefois," etc.*Mén*, 111. "Tu scez et oys jà pieçà," etc.*Pet*, IV. 5. "Et olim," ait, "audisti," etc.

(125)

CT, 775-76:

And lordes many oon

*In riche array.**Anon*, IV. 52-53. *En grant appareil et ordonnance*, et moult bien acompaignié de nobles

Mén, 115-16: *Acompaignié de grans chevaliers et de dames.*

Pet, iv. 75: *Cum eximia nobilium comitiva.*

(126)

CT, 895:

With heed and foot *al* bare.

Anon, v. 54-55: *La teste toute descouverte et deschausse.*

Mén, 118 *Nus piés, le chief descouvert.*

Pet, v. 40. *Nudo capite pedibusque nudis.*

(127)

CT, 946-48.

The markys .

Er that this erl was come, sente his message

For thilke sely, poure Grisildis

Anon, v. 71: *Et un peu devant qu'il venist, le marquis manda Grisildis.*

Mén, 120 *Lors le marquis de Saluces manda querre Grisildis.*

Pet, vi 3-4. *Pridie igitur Valterius, ad se Griseldim evocans.*

(128)

CT, 919.

Pacience.

Anon, v 64: *Pacience.*

Mén, 119 *Humilité.*

Pet, v 51 *Humilitate.*

(129)

CT, 1122-23

For every man and womman dooth his myght

This day in murthe and revel to dispende

Anon, vi 23-24 *Et adoncques chascun commença a faire bonne chiere et joyeuse*

Mén, 124. *Par tout le pays la grant joie en fust respandue*

Pet, vi. 60-61 *Plaususque letissimus et fausta omnium verba circumsonant.*

Chaucer reproduces the construction and sense of the anonymous translation.

(130)

CT, 673:

This ugly sergeant

Anon, iii 39-40: *Ce sergeant estoit de laide figure.*

Mén lacking.

Pet, iii 32: *Suspecta facies.*

Chaucer transfers the adjective from the passage recounting the sergeant's first visit to that recounting his second (compare lines

534-39 with lines 673-76; and note the French source in the corresponding passages).

(131)

CT, 738:

His message.

Anon, iv. 40-41 *Ses messages.*

Mén. lacking.

Pet, iv. 61. *Nuncios.*

(132)

CT, 746.

Dispensacion.

Anon, iv. 43. *Congié et dispensacion*

Mén, 115: *Congié.*

Pet, iv. 63. *Licenciam*

(133)

CT, 829:

Where-as I was noght worthy for to bee.

Anon, v. 24-25: *Sans mes merites et trop plus que je ne vail* certainement

Mén lacking

[*De Méz*, v. 76 *Surmontant mes merites*]

Pet, v. 16. *Supra omne meritum meum.*

(134)

CT, 834

Ther I was fostred of a child ful smal.

Anon, v. 27-28: *Ou j'ay esté nourrie en m'enfance.*

Mén lacking.

[*De Méz*, v. 78-79 *En laquelle je usay ma jonesse*]

Pet, v. 18 *Ubi puericiam egi.*

(135-36)

CT, 1011-13.

Right noght was she (135) *abayst* of hire clothynge,

Thogh it were rude and somdeel eek to-rent,

But with glad (136) *cheere*

Anon, v. 94-96. *Sans avoir honte de ce qu'elle estoit si mal vestue, ne de ce qu'elle estoit ainsy (135) abaissié de son hault mariage, mais de bonne (136) chiere et liee*

Mén, 122. *De sa povre robe non vergongneuse, a lié face*

Pet, vi. 23-24. *Nec tanto casu deiecta animo nec obsolete vestis pudore confusa, sed sereno vultu*

(137-39)

CT, 511-13:

"Ne chaunge my (137) *corage* to another place."Glad was this (138) *markys* of hire answeyng,But yet he (139) *feyned* as he were nat so.

Anon, III. 28-30. ". . . que ce (137) *courage* a moy muer" Le (138) *marquis* de ceste response fut moult liez en cuer, mais il dissimula et (139) *faingny*

Mén, 109 " que j'eusse mué mon *courage* " Le *marquis* lors, oiant la responce de s'espouse, voiant sa constance et son humilité, eust en son cuer grant joye laquelle il *dissimula*

Pet, III. 21-22. " quam hic *animus* mutari " Letus ille responso, sed *dissimulans*, etc

Of these three correspondences, Cook claims "corage"—"courage" for *Le Ménagier* (Cook, 39), and "markys"—"marquis" may also be claimed for that version. The anonymous translation has both these, and, in addition, "feyned"—"faingny"

(140)

CT, 520-21

The which that feithful ofte he founden hadde

*In thynges grete.*Anon, III. 31-32. Qu'il avoit esprouvé *en plus grans choses*.

Mén, 109 Ouquel il se fioit plainement.

Pet, III. 24-25. Cuius opera *gravioribus in negocijs* uti consueverat.

(141)

CT, 673-74

*In the same wyse**That he hire doghter caughte*Anon, IV. 8-9 *Comme il avoit fait l'autre.*

Mén. lacking.

Pet lacking

(142)

CT, 696-97:

But now of wommen wolde *I axen fayn*

If thise assayes myghte nat suffise

Anon, IV. 25-26. Povoient, *je vous prie*, . . . ces experimens . . . bien souffire?

Mén, 114: Bien puest souffire la preuve non pareille qu'il avoit faicte de sa femme.

Pet, IV. 44-46: Poterant hec . . . experimenta sufficere.

(143)

CT, 71-72:

Of *lynage*

The gentilleste yborn of Lumbardye.

Anon, I. 6-7: Moult noble de *lignaige*.Mén, 100: Noble de *sang*.Pet, I. 20: *Sanguine nobilis*.

(144)

CT, 112

Thanne were youre peple in sovereyn hertes *reste*Anon, I. 23-24 Nous serons, ce nous semble, les plus *aises* de tous
noz voisinsMén, 100. Nous nous réputons estre mieulx *fortunés* que tous nos
voisinsPet, I. 36-37 Plane *felicissimi* finitimorum omnium futuri simus.

(145)

CT, 119.

The *tyme*.Anon, I. 25 *Le temps*Mén, 101. *Les jours*Pet, I. 40: *Dies*.

(146)

CT, 176-77.

With hertely wyl they sworn and *assenten*

To al this thyng, ther scyde no wight nay.

Anon, I. 53-54 Et lors tous lui promistrent et d'un *consentement*
moult voulentiersMén, 102 A une voix remercièrent le marquis leur seigneur et pro-
mirent de bon cuer la révérence et obéissance qu'il leur avoit de-
mandé.

Pet, I. 71: Promictunt unanimiter ac lete nichil defuturum

(147)

CT, 197-98

Thilke paleys honorable

Ther-as this markys shoope his *marriage*

Anon, II. 3 Palais ou demourout ledit marquis

Mén, 102. Chastel de Saluces.

Pet, II. 1. Palacio

Both Chaucer and the anonymous translator here add a clause qualifying "paleys" ("palais"), and although the clauses are not identical in meaning, yet they both serve as restrictive modifiers identifying the palace as the residence of the marquis.

(148)

CT, 217:

She knew wel labour, but noon ydel *ese*Anon, II 10: Ne savoit que c'estoit *d'aise*.

Mén, 103: Oncques à sa congnoissance n'estoient venues viandes délicieuses ne choses délicatives.

Pet, II. 7: Omnis inscia voluptatis.

(149)

CT, 289

*The markys cam.*Anon, II. 41. *Le marquis, tout pensis, vient*Mén, 104. *Le marquis* approucha.Pet, II. 35-36 *Tum Valterius cogitabundus incedens, etc*

(150)

CT, 324:

In thy *chambre*.Anon, II. 55 *En ta chambre*Mén, 105 *En ta maison*Pet, II. 47 *lacking*.

(151)

CT, 422

*Wedded with fortunat honestete*Anon, II. 99. *Virtueusement mariez.*Mén *lacking*[*De Méz*, III 23-24. *De son mariage honestement reconfortés.*]Pet, II. 88 *Prospero matrimonio honestatis*

The grammatical construction (past participle of the verb "to wed") is the same in the *Clerkes Tale* and the anonymous translation.

(152)

CT, 438.

So *wise* and rype *wordes*.Anon, II 106-07. *Tans beaux et saiges parlers et responses.*Mén, 107. *Ses douces paroles*Pet, II. 95 *Tam gravibus responsis*

(153)

CT, 478.

Into this *hous*Anon, III. 10. *En ceste maison*Mén, 108 *En cestui palais.*Pet, III. 7. *In hanc domum*

(154)

CT, 578.

And hym *presenteth* with his doghter deere.Anon, III. 51: Et lui *presenta* sa filleMén, 110. Et lui *monstra* sa fille.Pet, III. 42 Et ei filiam *obtulisset*

(155)

CT, 607-08

Noon *accident* for noon adversitee

Was seyn in hire

Anon, III. 65. De propos ou par *accident*

Mén lacking

Pet, III. 54-55. Sive ex proposito sive *incidenter*

Chaucer here either mistranslates or purposely alters the sense of his source. All that Petrarch and the anonymous translator say is that Griseldis never mentioned her daughter, either "on purpose or by accident." Chaucer's change was probably affected by the philosophical significance of the term "accident."

(156)

CT, 610.

In this *estaat* ther passed been foure ycerAnon, III. 66 En cest *estat* se passerent iiii ans.

Mén, 111 Et ainsi passèrent quatre ans

Pet, IV. 1 Transiverant hoc in statu anni quatuor.

Chaucer follows the anonymous translator in word order and rhythm

(157)

CT, 678

*Chiere.*Anon, IV. 9. *Chiere*

Mén lacking.

Pet, IV. 31 *Vultu*

(158)

CT, 690.

*Parfitly*Anon, IV. 19-20 *Parfaitement.*

Mén. lacking

Pet: lacking.

(159)

CT, 702:

That whan they have a certein *purpos* take.*Anon*, iv. 26-27. Quant il ont aucune chose commancié ou en *propos*.*Mén*, 114 Quant ils ont commencé*Pet*, iv. 46. Ubi semel incepterint

(160)

CT, 900

Ne in this tyme *word ne spak she noon*.*Anon*, v. 57 *Ne ne disoit mot**Mén* lacking[*De Méz*, v. 117. A grant silence]*Pet*, v. 42. Honesto veneranda silencio.

(161)

CT, 905.

Was evere in suspect of hir *mariage**Anon*, v 58 Adés avoit eu le *mariage* suspet*Mén*, 118 Avoit tousjours tenu en son cuer les *nopces* de sa fille pour
sousepeçonneuses*Pet*, v 43-44 Has filie *nuptias* semper suspectas habuerat

(162)

CT, 965

Thogh thyn array be *badde* and *quel* biseye.*Anon*, v 78 Ja soit ce que tu soies *mal* vestue et povrement.*Mén*, 120: Nonobstant ton *petit* habit*Pet*, vi 9 Quamvis veste *inopi*

(163)

CT, 992.

Hir brother *eek* so faire*Anon*, v. 92 Son frere tant bel*Mén*, 121 Son frère*Pet*, vi 21 *Cognatus tam speciosus*

(164)

CT, 1053-54

I have thy feith and thy benyngnytee

. assayed.

Anon, vi 7-8 *J'ay* a plam veu et congneu ta bonne foy et vraye
humilité*Mén*, 123 Me souffist assez ta vraye foy et loyauté.*Pet*, vi. 45 *Cognita et spectata michi fides est tua*.

Cook notes a similarity of rhythm between Chaucer's "thy feith and thy benyngnytee" and "ta vraye foy et loyaulté" in *Le Ménagier* (Cook, 47). A more striking parallel, however, is that in grammatical construction between the *Clerkes Tale* and the anonymous translation.

(165)

CT, 1142.

This storie is seyð

Anon, vi. 32 *Ceste hystoire est recité.*

Mén, 124 *Chère seur, ceste histoire fut translátée*

[*De Méz*, viiia 1 *Et est assavoir que ceste histoire a esté escripte*]

Pet, vi. 69 *Hanc historiam retexcre visum fuit*

(166)

CT, 101-02

Ye, my lord so deere,

Han alwey showed me favour and *grace*.

Anon, i. 19 *Tu m'as chier de ta grace*

Mén lacking

Pet, i. 32-33: *Tu me inter alios carum tibi multis indicijs comprobasti.*

(167)

CT, 599.

His wyves *cheere*

Anon, iii 60-61 *La chiere de sa femme.*

Mén, 110-11: *La face de la marquise*

Pet, iii. 51 *Vultum coniugis*

(168-70)

CT, 92-94

O noble markys, youre humanitee

Asseureth us to (168) *yeve* us (169) *hardnesse*,

As ofte as tyme is of (170) *necessitee*, etc.

Anon, i 15-16. *Ton humanité, sire marquis, nous (168) donne (169) hardiesse que, toutesfois que (170) besaing nous fait, etc.*

Mén, 100. *O tu, marquis nostre seigneur, l'amour que nous avons en toy nous donne hardement de parler féablement*

Pet, i 28-30 "Tua," inquit, "humanitas, optime marchio, hanc nobis prestat audaciam, ut quociens *res exposcit*," etc.

Construction, diction, and sense in the anonymous translation are closest to construction, diction, and sense in Chaucer's lines.

(171)

CT, 1079-80, 1099.

Whan she this herde, aswowne doun she falleth

For pitous joye

Al sodeynly she swapte adoun to grounde.

Anon, vi 19-21 *Et quant Griseldis oy ces nouvelles, toute pasmee et avenoiee*, ainsi que le marquis l'avoit embrassé, *se laissa cheoir*.*Mén*, 123 La marquise Grisildis lors oyant les paroles de son mary cheist devant lui *toute pasmée à terre**Pet*, vi 55-56 *Hec illa audiens, pene gaudio exanimis et pietate amens*, etc

Both French versions expand the Latin original by having Griseldis faint at this point. Chaucer adopts the French expansion, and adds an extra swoon of his own. The similarities between Chaucer and *Le Ménagier* in the fainting scene constitute Cook's most striking and most important correspondences (Cook, 1, 2, and 3). Of the two fainting passages from Chaucer, the first is nearer to the anonymous translation (in the construction of the sentence, with a "when" clause instead of a participial phrase), the second is closer to *Le Ménagier* ("to grounde" — "à terre").

(172)

CT, 77.

And Walter was this yonge lordes *name**Anon*, i. 4-5 Un marquis appelez en son propre *nom* Wautier*Mén*, 100. Fut appelé Gautier.*Pet*, i 18 Valterius quidam

Cook claims this correspondence for *Le Ménagier* (Cook, 34), but obviously the anonymous translation is closer.

(173)

CT, 953

"Grisilde," quod he, "my wyl," etc*Anon*, v 73 *"Griseldis, je desue,"* etc*Mén*, 120 *"Grisildis, la pucelle,"* etc*Pet*, vi 4-5. *"Cupio,"* ait, *"ut puella,"* etc.

In this, and in most of the correspondences which follow, Chaucer shows as close a similarity to *Le Ménagier* as to the anonymous translation. In all cases, of course, he is departing from Petrarch's Latin and following his French source, either in construction or in diction.

(174)

CT, 46, 72

*Lumbardye.*Anon, Pref. 5: *lombart.*Mén, 99: *Lombardie*

Pet. lacking

(See Cook, 17.)

(175)

CT, 44, 63

*Saluces.*Anon, I. 1. *Saluces.*Mén, 99 *Saluces*Pet, I. 15: *Saluciarum.*

(See Cook, 42.)

(176-77)

CT, 83-86

And eek (176) *he nolde*—and that was worst of alle—
Wedde no wyf, for noght that may bifalle.

Only that point his peple bar (177) *so soore*
That flokmele on a day they to hym wente.

Anon, I 11-14 Et mesmement (176) *ne se vouloit point marier*, dont sur toutes les autres choses le peuple estoit courroucié, (177) *en tant que* une fois tous ensemble alerent a lui

Mén, 100 Et son peuple estoit en très grant tristesse et par espécial de ce qu'il *ne vouloit entendre à mariage* Une journée s'assemblerent en grant nombre, et les plus souffisans vindrent à lui

Pet, I 24-26: Quodque in prunis egre populi ferebant, *ab ipsis quoque coniugij consilijs abhorreret* Id aliquamdiu taciti cum tulissent, tandem catervatim illum adeunt

Cook calls attention to the correspondence between Chaucer and *Le Ménagier* in "on a day"—"une journée" (Cook, 19), he might have added the weaker correspondence 176, and also the omission of Petrarch's "id aliquamdiu taciti cum tulissent," similarly omitted by Chaucer Both the latter correspondences are also to be credited to the anonymous translation—plus the correspondence in the grammatical structure of the latter part of the passage (correspondence 177)

(178)

CT, 117.

*Passe*Anon, I. 25. *Passe*Mén, 101. *Passent*Pet, I 39. *Volant*

(179)

CT, 170:

*My choys.**Anon*, I. 49: *Mon chois**Mén*, 102: *Choisir.**Pet*, I. 67. *Iudicio*

In both French versions, the word occurs in the same general passage as Chaucer's word, but not in the exact context.

(180)

CT, 204.

*Amonges thise poure folk**Anon*, II. 4-5 *Entre lesquelz**Mén*, 103. *Entre les dessusdis laboureurs**Pet*, II. 2: *Quorum uni.*

(181-82)

CT, 253-55

But natheles this maikys (181) *hath doon make*Of (182) *gemmes* set in gold and in asure

Brooches and rynges for Grisildis sake

Anon, II. 29-30 Et il, ce temps pendant, (181) *faisoit faire aneaulx, couronnes, robes, et* (182) *joyaulx**Mén*, 103 Toutesvoies, savoient-ils bien que le marquis *avoit et faisoit appareiller riches robes, ceintures, fermaulx, anneaulx et joyaulx**Pet*, II. 22-24. Ipse interim et annulos aureos et monas et baltheos *conquirebat, vestes autem preciosas et calceos*

Cook observes the similarity between the readings "brooches"—"fermaulx" (Cook, 10) Since correspondence 182 is also present in *Le Ménagier*, each of the French versions here offers two parallels with Chaucer's lines

(183)

CT, 290

*Hir water pot**Anon*, II. 40 *Une croche de l'eaue**Mén*, 104: *Une cruche pleine d'eaue, sa cruche**Pet* lacking.

(184)

CT, 299:

*"Lord, he is al redy heere"**Anon*, II. 43-44 *"Monseigneur," dist elle, "en nostre hostel."**Mén*, 104 *"Monseigneur, il est à l'hostel."**Pet*, II. 37. *Illum domi esse.*

Aside from the correspondence "lord"—"monseigneur," Chaucer follows the French versions in employing direct discourse where Petrarch has indirect (See Cook, 48.)

(185)

CT, 302.

He by the hand thanne *took* this olde man.

Anon, II. 46. Il le *prist* par la main.

Mén, 104 Le marquis le *tira* par la main.

[De Méz, II. 21-22. Le marquis le *prunt* par la main]

Pet, II. 39. Venientem seniculum, manu *prehensum*, etc.

(186)

CT, 312-13

And *specially* therfore

Tel me that poynt that I have seyde bifore

Anon, II. 49-50. Une chose toutesfoiz *especialment* vueil savoir.

Mén, 104 Je vueil de toy une chose.

[De Méz, II. 24-25. *Par especial* une chose de toy je vueil]

Pet, II. 42: Unum tamen *nominatim* nosse velim.

(187)

CT, 319-320.

"Lord," quod he, "my willynge

Is as ye wole."

Anon, II. 53-54 "Ruens," dist il, "*sire*, vouloir ne doy que ce qui te plaist"

Mén, 105. "*Monseigneur*, je ne doy vouloir aucune chose ou non vouloir fors ce qui te plaist"

Pet, II. 45-46: "Nichil," inquit, "aut velle debeo aut nolle, nisi quod placitum tibi sit."

(188)

CT, 404-05

That to Janicle, of which I spak bifore,

She *doghter* were.

Anon, II. 92-93: Qu'elle feust *fille* a Janicole

Mén, 107. Que elle fust *fille* du povre homme Jehannicola.

Pet, II. 81 Janicole *natam* esse.

(189)

CT, 442-43:

Nat long tyme after that this Grisild

Was wedded, she a *doghter* hath ybore.

Anon, II. 109-110 Et ne demoura gueres qu'elle fut grosse et enfanta une belle fille

Mén, 107. Un peu de temps après, la marquise Grisildis fut ençainte et puis se délivra d'une belle fille.

Pet, II. 97-99: Nec multum tempus effuxerat, dum, gravida effecta, *primum subditos anxia expectatione suspendit*, dehinc, filiam enixa pulcerrimam, etc

Both French versions omit the italicized passage in Petrarch's tale, and Chaucer follows the French example. Note the parallel between the *Clerkes Tale* and *Le Ménagier* in the mention of Griseldis' name.

(190)

CT, 482

For to be *subgetz*

Anon, III. 13-14 Qui soient *subgés*.

Mén, 108: D'estre *subjects*

Pet, III. 10: Subesse

(191)

CT, 638.

I wolde lyve in *pecs*, if that I myghte

Anon, III. 76 Je, qui *veul vivre en paix*, etc

Mén, 111 Je, qui *désire vivre en paix*, etc

Pet, IV. 12 Ego, et *quietis avidus*, etc

(192)

CT, 659.

Certes

Anon, III. 88. *Pour certain*

Mén, 112 *Certamment*

Pet, IV. 21 *Nempeque*

(193)

Chaucer regularly employs the word "sergeant" to designate the servant who takes away Griseldis' children (see lines 519, 524, 539, 548, 575, 582, 596, 673). Both the anonymous translation (III. 31, III. 39, III. 50, III. 53, IV. 7) and *Le Ménagier* (109, 110, 113) also employ the same word. Petrarch uses "satelles" (III. 23, III. 44, IV. 28). Cook points out the use of the term as a correspondence for *Le Ménagier* (Cook, 4). It is, of course, also a correspondence for the anonymous translation

(194-95)

CT, 694-95.

But (194) *wel he knew* that (195) *next hymself certayn*,
She loved hir children best in every wyse.

Anon, iv. 22-23. Mais (194) *seur estoit* qu'elle riens plus n'amoit (195) *après lui*.

Mén, 113. Et *veoit bien clèrement* que icelle espouse n'amoit riens soubz le ciel par dessus son mary.

Pet, iv. 42-43: Sed cum suorum omnium valde, nullus erat amantior quam viri

The grammatical construction in the French versions is closer to Chaucer's than that in the Latin, indeed, correspondence 194, present in both French redactions, is quite lacking in Petrarch. Correspondence 195 is found only in the anonymous translation.

(196-97)

CT, 761-65:

This markys (196) *writen hath* in special
A *lettre*, in which he sheweth his entente,
And secreely he to Boloigne it sente.

To the erl of Pavyk, which that hadde tho
Wedded his (197) *suster*

Anon, iv. 48-49: Il avoit desja envoié a Bouloingne et (196) *avoit escript* au mari de sa (197) *suer*

Mén, 115 Lors manda et *escript* à Boulongne le marquis au conte de Péruse et à sa *seur*

Pet, iv. 70-71. Miserat iam ille Bononiam, *cognatumque* rogaverat ut, etc.

(198-200)

CT, 800-01.

My (198) *peple* me (199) *constreyneth* for to (200) *take*
Another wyf

Anon, v. 12-14: Mes (198) *gens* me (199) *contraignent*, que
je (200) *preigne* une autre femme.

Mén, 116 Mes *hommes* me *contraignent*, . que je *prengne* une
autre femme

Pet, v. 6-7 Cogunt *mei*, uxorem me alteram *habere*

(201)

CT, 843:

For I wol gladly yelden hire my *place*.

Anon, v. 30. Et volentiers feray *lieu* a ta nouvelle femme

Mén, 117. Je laisse mon *lieu* à Dieu

Pet, v. 20 Novc coniugi volens cedo

(202)

CT, 848

Dowaire

Anon, v. 34: *Douaire*.

Mén, 117. *Douaire*.

Pet, v. 22. *Dotem*.

(See Cook, 29.)

(203)

CT, 569.

And o thyng wol I *prey* yow of youre grace.

Anon, III. 47: Je te *prie*.

Mén, 109 Mais je te vueil *prier*

Pet, III. 39. Unum *queso*.

(204-06)

CT, 603-04.

As (204) *glad*, as humble, as bisy in (205) *servyse*,

And eek in love, (206) *as she was wont to be*

Anon, III. 62-64. Telle (204) *hesce*, telle obeissance, tel (205) *service*
et amour, (206) *comme tousjors faisoit par avant*

Mén, 111 Parcille *hesse* et pareil *service*, une mesme amou, un
mesme courage, *pareille comme devant estoit tousjors la dame*
envers son seigneur

Pet, III. 53 Par *alacritas* atque *sedulitas*, solitum obsequium, idem
amor.

(207)

CT, 709

That she to hym was *changed* of corage

Anon, IV. 30. Ne se *changa*

Mén, 114 Il n'apperceust en elle mutation ne *changement* de
courage.

Pet, IV. 48 An ulla eius *mutatio* erga se fieret

Chaucer does not use the word in exactly the same context as the French versions, but the intervening words are so few that very probably Chaucer's diction was influenced. Note the extra correspondence between Chaucer and *Le Ménagier* in "corage"—"courage"

(208)

CT, 865

To yow broghte I noght elles

Anon, v. 37-38. Ne en tout n'*aportay avec toy* autre douaire

Mén, 117. Ne oncques *avecques toy je n'apportay* autres biens ou
douaire.

Pet, v. 25. Neque omnino alia michi dos fuit.

(209)

CT, 893:

*For pitee**Anon*, v. 50: *De pitié.**Mén*, 117: *De la pitié.**Pet.* lacking.

(210)

CT, 925:

No wonder is.

Anon, v. 66: *Ce n'estoit pas merveille.**Mén* lacking.[*De Méz*, v. 141: *Quel merveille.*]*Pet*, v. 53: *Quippe.*

(211)

CT, 954:

This mayden *that shal wedded been to me.**Anon*, v. 73-74. Celle pucelle, qui doit demain estre cy *pour estre ma femme.**Mén*, 120: *La pucelle que je doy espouser.**Pet*, vi. 5. *Puella cras huc ad prandium ventura.*

Petrarch's words contain no mention of the impending marriage.

(212)

CT, 958:

*Estaat.**Anon*, v. 76 *Estat.**Mén*, 120: *Estat.**Pet*, vi. 8 *Dignitate*

(213)

CT, 1071

Thy *children* tweye*Anon*, vi. 14 *Ycculx enfans**Mén*, 123 *Lesquels deux enfans**Pet* lacking

(214)

CT, 1125-26

For *moore solempne* in every mannes syght

This feste was.

Anon, vi. 25. Et fist on *plus grant solennité**Mén*, 124 *Léans eut une telle solennité et telle joie, etc**Pet*, vi. 61-62. Ille dies celeberrimus fuit, *celebrior* quoque quam, etc.

(215)

CT, 1142-43:

Nat for that wyves sholde

Folwen Grisilde, as in humylitee.*Anon*, vi. 32-34: Non pas tant seulement que les femmes qui sont aujourd'uy je esmeuve a *ensuir* ycelle pacience et constance.*Mén*, 124 Non mie pour mouvoir les bonnes dames à *avoir* pacience.[*De Méz*, viii. 2-4: Non pas tant seulement afin que les matrones et dames de nostre temps doyent *ensuivre* la pacience de ceste noble dame.]*Pet*, vi. 69-71: Non tam ideo, ut matronas nostri temporis *ad imitandam* huius uxoris pacienciam

(216)

CT, 1150.

Unto a *mortal* man.*Anon*, vi. 36-37. Pour son *mortel* mary.*Mén*, 125. D'iceulx maris qui sont *mortels*.*Pet*, vi 73 Viro suo.

(217)

CT, 1160.

Er *we were born*.*Anon*, vi. 40 Devant que *soyons nez*.*Mén* lacking.[*De Méz*, viii 12-13. Avant que *nous feussions* oncques *néz*.]*Pet*, vi. 77 Ante quam *crearemur*

This long and imposing array of correspondences demonstrates forcefully and conclusively Chaucer's dependence upon the anonymous French prose translation. Whole patches of lines in the English poem seem to be almost literal translations from the corresponding passages in the anonymous version. It is not merely a matter of verbal similarities. Important additions occurring in the French versions are adopted by Chaucer and help shape his interpretation of the story. Elements affecting plot and characterization pass from the French source into Chaucer's poem. In a very real and very significant fashion, the anonymous French prose translation must be admitted to a rank alongside the Latin text as Chaucer's source material for the *Clerkes Tale*.

The correspondences likewise serve to disprove the claims of *Le Ménagier* (and naturally, therefore, of *De Mézières'* text, too). In parallel after parallel, through the long, long list, the greater closeness of the anonymous translation has been strikingly demonstrated. In virtually every reading it has proved not only to be

closer to Chaucer than *Le Ménagier* is, but frequently also to contain the very correspondences upon which the claims of *Le Ménagier* must rest. Not *Le Ménagier*, therefore (nor De Mézières' text in its original form), but the anonymous translation constituted Chaucer's additional source for the story of Griseldis

Yet there remain some correspondences pointed out by Cook which are not accounted for by the anonymous translation. Most of these are mere verbal parallels, which might easily be the result of chance. In all, I find only five passages containing significant parallels which are lacking in the anonymous version. Of these five, it is worth noting, only three are found also in De Mézières' text, two of them, that is, (1) and (2) below, have been added by the compiler of *Le Ménagier*. The five are. (1) Walter has musical accompaniment when he goes out to marry Griseldis (Cook, 6). (2) Griseldis puts down her water pot and falls upon her knees when Walter asks her where her father is (Cook, 7, 8) (3) In Chaucer, *Le Ménagier*, and De Mézières, when the sergeant departs from Griseldis with the daughter, there is a definite statement to the effect that "he took the child and wente upon his weye" (574) ("emportant sa fille", Cook, 5), whereas Petrarch and the anonymous version merely say that he returned to his master. (4) Old Janicola weeps as he goes to meet his daughter returning in her shift (Cook, 9) (5) In the reconciliation scene, the children can be taken from Griseldis' arms only with difficulty, for in her swoon she holds them fast, also the statement is made that Griseldis' emotion is a piteous thing to look upon (Cook, 2, 3)⁷

I do not seek to minimize the importance of these parallels, but, giving them the fullest import possible, I do not feel that they can justify any belief that Chaucer had before him a text of *Le Ménagier* as he was writing the *Clerkes Tale*. One or two of them are altogether natural expansions which might easily and without any cause for surprise be hit upon independently by two different writers. Such I take the third and fourth to be: they are almost inevitable additions, arising as naturally from the subject-matter as mist from water. Perhaps the first also should be explained in this way, though this addition is not so inevitable as the other two.

Moreover, the third correspondence, based upon the reading "emportant sa fille" in *Le Ménagier*, most probably is to be explained in the same way as some of the alleged correspondences

⁷ I do not include in these parallels that treated in footnote 4 on pp 126-27 above. There, it will be remembered, De Mézières' text is closest to Chaucer's, but Chaucer's reading, as I show on pp 129-32 above, results from his habit of repeating what appears elsewhere in his source

with Boccaccio—namely, as the result of Chaucer's habit of transferring elements in his sources from one situation to another. Now, the anonymous translation contains precisely the same passage as that in *Le Ménagier*, but it occurs in the scene in which the son, rather than the daughter, is abducted: "enportant ledit enfant" (iv 17), and, considering his similar practice with other passages of his sources, it is not improbable that Chaucer may have borrowed it thence.

For the second correspondence, Chaucer had a hint which will account sufficiently for his addition. No water pot is mentioned in Petrarch, but in the anonymous translation Griseldis is carrying "une croche de l'eau" (ii 40). Granted Chaucer's vivid, realistic imagination, there seemed nothing else for his heroine to do but to set down the water pot when she was accosted by her sovereign. Moreover, Griseldis' falling upon her knees is a typically Chaucerian touch: the retainers who besought Walter to marry also fell upon their knees (187), and Griseldis, when she was recalled to the palace by Walter, knelt submissively before him to learn his will (951), although neither Boccaccio, nor Petrarch, nor any of Petrarch's French translators or adaptors knew anything about these kneelings.

Finally, in the Chaucerian passages containing the second and fifth correspondences above, Chaucer was allowing his imagination free rein. The reconciliation scene is by all odds the most expanded of all those in the tale. Here are not merely whole lines, but whole stanzas, which cannot be duplicated in any analogues, Italian, Latin, or French. For instance, Griseldis' entire speech between swoons, running through two stanzas (1088-98), is altogether Chaucer's own. And the water pot scene, in which Walter accosts Griseldis, likewise contains many lines not traceable to any other version. Griseldis' stanza-long soliloquy as she fetches the water home (281-87) is Chaucer's own conception, and when she sets the water pot down, it is "in an oxes stalle" (291)—a realistic touch found in no other version and typically Chaucerian, for Chaucer had used it once before in the poem (207). In other words, there can be no doubt that Chaucer's own imagination was unusually active while he was writing these passages. The written sources before him contributed less than his own mental images, which had grown vividly alive and were controlling and directing the sources in more complete fashion than at other points in the tale. To Chaucer's realistic imagination, therefore, rather than to his use of any manuscript of *Le Ménagier*, these few correspond-

ences are most logically attributable. At most, they are but a small handful of parallels which can hardly justify an opinion that Chaucer made use of the version in which they appear.⁸ Certainly, in the light of the overwhelming evidence presented earlier in this chapter in the list of over two hundred parallels, it is necessary to conclude that not *Le Ménagier*, but the anonymous translation, constituted Chaucer's additional source for the *Clerkes Tale*.

8 Though it seems to me certain that Chaucer did not have a manuscript of *Le Ménagier* before him (as he must have had both of the Latin and of the anonymous translation), it is conceivable that his imagination had been affected by a previous reading or hearing of the tale which included the five passages discussed above and found in *Le Ménagier*. Almost all of the correspondences (especially 1, 2, and 5) involve rather striking additions to *plot*, and therefore may have stuck in the memory of anyone who had previously read or heard a version of the tale containing them.

Professor Cook seeks to bolster his belief that Chaucer may have used *Le Ménagier* for the *Clerkes Tale* by indicating that the French work contains a text of Chaucer's admitted source for the *Tale of Melibeus* (Cook, pp. 219-20). This argument, however, has turned into one *against* Chaucer's use of *Le Ménagier*, for in a recently published article (J. Burke Severs, "The Source of Chaucer's *Melibeus*," *Publications of the Modern Language Association*, xl [1935], 92-99) I prove that the text in *Le Ménagier* omits many elements (present in other manuscripts of the French *Melibeus*) which must have been present in Chaucer's source manuscript. Since, therefore, Chaucer certainly did not use *Le Ménagier* for the *Tale of Melibeus*, it grows all the more probable that he did not use it for the tale of Griseldis.

*The Relationship between the French Versions and Their
Latin Original*

WITH the determination of which French version Chaucer employed as additional source for the *Clerkes Tale*, it might seem that we need no longer concern ourselves with a comparison of the two translations. It is, however, of considerable importance briefly to examine the problem of their relationship to the Latin text. From what type of manuscript was each translation made? In each case, did the translator work from a codex containing the 1373 version or from one containing the 1374 version? These questions are interesting in themselves, and for the anonymous translation (since Chaucer made use of it) they may be of great significance.

The evidence is clear-cut. It reveals that De Mézières made use of a revised, 1374 text—one which contained the final additional touches put in by Petrarch only shortly before he died. The anonymous translator, on the other hand, possessed a copy of the earlier, 1373 text. These facts are made clear through a comparison of the French translations with the Latin text in those passages which received Petrarch's final revisions. In the correspondences given below, I print first the Latin text, italicizing Petrarch's additions of 1374. The text of 1373 did not contain the italicized words. Whether the translators carried over the ideas of these passages into their French versions will determine which type of Latin manuscript each was working from. The ideas never appear in the anonymous translation, but almost all of them are echoed in De Mézières' version.

- (1) *Pet*, II. 55-57. Quicquid tecum agere voluero, *sine ulla frontis aut verbi repugnancia* te ex animo volente michi liceat.

De Méz., II. 47-49. Que je puisse faire de toy et de tout ce qui te touchera à mon plaisir *sans repugnance, ne contredire par toy en fait, en dit, en signe, ou en pensée*¹

Anon., II. 65-66. Que tu vueilles et te plaise quanqu'il me plaira.

1 When no mention of *Le Ménagier* is made, it is to be assumed that it contains essentially the same reading as that in the pure De Mézières text.

- (2) *Pet*, III. 10-12: Michi ergo, qui cum eis pacem cupio, necesse est de filia tua non meo sed alieno iudicio obsequi, *et id facere quod mihi posset esse molestius*
De Méz, III. 54-58. A moy, qui desire vivre en pais avec eulz, convient obtemperer et consentir à jugement d'autrui et non pas au mien *et faire telle chose de ta fille que nulle chose ne me parroit estre plus douloureuse au cuer.*
Anon, III. 14-17. Or, doncques, je qui desire estre de tout mon cuer appaisié et vivre en paix avec eulz, maintenant neccessité m'est a ordonner et faire de ta fille non pas a mon volenté et plaisir, mais au conseil et jugement d'autrui.
- (3) *Pet*, III. 27-29 Scis, *sapientissima*, quid est esse sub dominis, neque tali ingenio *predite quamvis inxperte* dura parendi necessitas est ignota. [For *tali* . *inxperte*, the 1373 text reads *tibi*]
De Méz, III. 82-85. Tu es *tres sage* dame et sces bien quelle chose est d'estre souz les seigneus, ausquelx ne par force, ne par engien aucunefois on ne puet resister
Anon, III. 35-36. Tu scez que c'est d'estre soubz grans seigneurs, et comment il fault a eulz obeir.
- (4) *Pet*, IV. 25-26 Volens moriar, *nec res ulla denique* nec mors ipsa nostro fuerit par amori
De Méz, IV. 62-64 De ma bonne volenté je moray, *car il n'a chose en ce monde, ne parens, ne amis*, ne ma propre vie qui à nostre amour se puisse comparer
Anon, III. 91-92 Je vueil morir tres volentiers, ne la moit ne se pourroit comparer a nostre amour.
- (5) *Pet*, IV. 28-31 Qui multum excusata necessitate parendi, *multumque petita venia siquid ei molestum aut fecisset aut faceret*, quasi immane scelus acturus poposcit infantem.
De Méz, IV. 73-78. Lequel sergant mainte excusation et neccessité d'obeir à son seigneur avant mises, *tres humblement et piteusement demandant pardon à sa dame se autrefois lui avoit fait chose qui le depleust et se encores li convenoit faire ainsy comme une grant cruauté*, et demanda l'enfant
Anon, IV. 6-8. Lequel sergent, en soy excusant comment il lui convenoit obeir, ainsy comme se il vouldist faire une grande inhumanité, demanda l'enfant
- (6) *Pet*, IV. 31-33 Illa eodem quo semper vultu, *qualicumque animo*, filum forma corporis atque indole non matri tantum sed cunctis amabilem in manus cepit [For *qualicumque animo*, the 1373 text reads *quamvis animo mestissima*]
De Méz, IV. 78-80. La dame lors, sans arest et sans nul signe de doulour, prist son biau fil entre ses bras.

Anon, iv. 9-11: Elle respondy de bonne chiere, *ja fust ce que bien estoit courroucee en cuer* Son filz moult bel et doulcet prist entre ses bras.

- (7) *Pet*, II 22-25 Ipse interim et anullos aureos et coronas et baltheos conquiebat, vestes autem preciosas *et calceos et eius generis necessaria omnia* ad mensuram puelle alterius, que stature sue persimilis erat, preparari faciebat

De Méz, I 120-22. Toutefois le marquis avoit fait faire riches robes, couronne, fermaus, aniaux et joyaux à la fourme d'une pucelle qui de corps ressembloit à la povre vierge Griseldis

Anon, II. 29-31 Et il, ce temps pendant, faisoit faire aneaulx, couronnes, robes, et joyaulx a la mesure d'une autre pucelle, qui estoit de la grandeur et fourme d'icelle que prandre vouloit a femme

Now, Philippe de Mézières frequently translates the passages found only in the 1374 version of Petrarch's tale (see correspondences 1, 2, 3, 4, 5); thus he reveals to us that his Latin manuscript contained the revised, 1374 text.² In the anonymous translation, on the other hand, appear none of the later revisions, moreover, in parallel 6, the reading peculiar to the 1373 text finds echo in the anonymous translation both in sense and in grammatical construction ("although" clause). The anonymous translator, therefore, must have been working from a manuscript containing the earlier, 1373 text of Petrarch's Latin letter.³

That Chaucer's French source was based upon the 1373 text is

2 His manuscript was a good one, of the Cs Ra Rb subgroup of family *a*. In these three manuscripts occurs a reading which is not found in any of the other Latin manuscripts "flexo poplite servilem in modum, vultuque demisso reverenter atque humiliter" (see VI 25 and the variants thereto). The manuscript from which Philippe de Mézières translated the tale contained this passage, for it is reflected in his French translation "Vint à l'encontre de la pucelle *et humblement le salua*, disant 'Bien viengne, ma dame'" (VI 61-62). Cf the passage in *Le Ménagier*, which is even closer to Cs Ra Rb "Vint de loing à l'encontre de la pucelle *et de loing humblement la salua à genoulx*, disant 'Bien soiez venue, madame'" (122). This greater closeness of *Le Ménagier* is somewhat strange, since its readings are generally further from the Latin than those in the pure De Mézières text.

3 It is possible to be even more explicit. The anonymous translator's Latin manuscript was not like those in subgroup *d*¹ for his translation contains a passage (I 16-17) which is lacking in all Latin manuscripts of subgroup *d*¹ (cf the Latin text at I 29-30), nor was it like P6, as is similarly demonstrated by the presence of another passage in the French (cf II 31-32 in the French text with II 25-26 and variants in the Latin), nor was it like the contaminated Chig, which contains the readings listed above as omitted in the 1373 text. Only one group remains—*d*³, and it is most probable that the anonymous translator worked from a manuscript of this group, for the single passage of any length omitted by all *d*³ manuscripts (IV 67-68) is likewise omitted in the French translation (IV 46).

most important, it is a necessary prop to bolster the arguments advanced earlier⁴ concerning the nature of Chaucer's Latin source manuscript. For it was demonstrated earlier that the passages lacking in the 1373 text of the Latin tale, but present in the 1374 text, are to be found incorporated in Chaucer's English poem. It was deduced from this that Chaucer's Latin source manuscript must have contained the 1374 text. But (the question still remained) might not Chaucer have got the passages from his French source? The question has now been answered Chaucer could not have got them from the French source, for (as we have just seen) they were not present there. Consequently, he must have derived them from the Latin, and hence his Latin source manuscript must have been one bearing the full, revised version of 1374.

We now know much about the written materials upon which Chaucer relied for his version of the Griseldis story. They consisted of two documents. a Latin text of the revised, 1374 version of Petrarch's tale—a text stemming from family *a* and therefore giving an essentially good representation of Petrarch's final intention, and, in addition, an anonymous French translation of Petrarch's tale—a translation based not upon the fuller, later Latin text, but upon the earlier text of 1373. Before we can turn to a final consideration of Chaucer's handling of these source materials, we need to know more about the French text which he used. The following pages, therefore, are devoted to an examination of the French manuscripts, as earlier pages have been devoted to the Latin, and from this study of the manuscripts will arise a French text which, in conjunction with the Latin text already established, will offer the Chaucer scholar a complete picture of the written materials upon which Chaucer relied for his version of the Griseldis story in the *Canterbury Tales*.

4 Pp 102–11 above, especially 104 and 110–11

*Manuscripts of the Anonymous French Translation
and Their Classification*

THE French *Livre Griseldis*,¹ of which Chaucer made use in writing his Canterbury tale for the Clerk, is extant in twenty different manuscripts.² All of these, save one,³ I have examined, consulting them especially in passages in which Chaucer's expansions in the *Clerkes Tale* made his use of additional sources seem most probable.⁴ These passages in all amount to about one-fifth of the whole tale. I possess photostatic copies of seven of the manuscripts, and it is upon these seven that I base my edition. Accordingly, in the list below the manuscripts are divided into two groups (I) those examined in full, upon which the text and the variants are based, and (II) those examined only in part, and not used for the text and variants. To the description of each manuscript are appended in parentheses the names

1 This is the title of the anonymous translation in MS PN3

2 Golenistcheff-Koutouzoff knew seventeen of these. He was apparently unaware of the existence of B2 BB BO Cf his list (Golenistcheff-Koutouzoff, pp 88-97)

Still another manuscript, bringing the total to twenty-one rather than twenty, came to my attention too late to be employed in this study, for when I learned of it the present book was already in galley proofs. The manuscript is at the Boston Public Library, for which it was purchased in the spring of 1941 from Mr Albrecht Rosenthal, London book dealer. It is dated as of the late fourteenth century (For the importance of this dating, see pp 25-26 above.) The third of four items, the *Griseldis* occupies fols 86v-93v. Its text is not divided into parts, except that the last two folios bear three large capitals, as follows

Fol 93r [C]est assez griseldis (vi 7)

Fol 93r [E]t quant griseldis oy (vi 19)

Fol 93v [C]este ystoire est racomtee (vi 32)

(For the importance of divisions in the tale, see chapter ix below.) For an account of the manuscript, see Margaret Munsterberg, "The Sayings of the Philosophers," *More Books* (The Bulletin of the Boston Public Library), xvi (1941), 315-21

3 Ch

4 In similar fashion I have examined twelve of the seventeen extant manuscripts of the De Mézières-Ménagier text. These are Bibl Nat (Paris), MSS fr 1175, 24397, 24398, 1190, 24868, 2201, 1881, Bibl de l'Arsenal (Paris), MSS 2687, 4655, Brit Mus., MS Royal 19 C vii, Bibl Vat., MSS Reg 1514, 1519. Of three of these (Bibl Nat, MSS fr 1190, 24397, 24398) I possess photographic copies, which have, of course, been studied more carefully than texts which I could consult only at the libraries. For a complete list of the seventeen manuscripts of this version, see Golenistcheff-Koutouzoff, pp 34-42

of catalogues or other works which afford some account of the manuscript and its contents.

I. Manuscripts Used for the Edition

(1) Bibliothèque Nationale, Paris. MS. fr. 12459.

PN3 Since PN3⁵ is the base for the present edition, a complete description of it is given below.

XV century, mm. 295 x 215, parchment. The codex has 142 folios and contains five items, of which *Le Livre Griseldis* is the last (folios 135r-142v). The scribe writes two columns of 34 lines each to a page

Each of the six parts into which the tale is divided is introduced by a rubric briefly summarizing the argument of the part, and a carefully executed miniature, depicting the chief event in each part, immediately follows the rubric and immediately precedes the text. At the very beginning of the tale there are two miniatures instead of one. Together they fill the whole upper third of the page, one miniature at the top of each column. Immediately above them appears the title "*Le Livre Griseldis*," which is used as a running caption on all succeeding folios throughout the whole of the tale, "*Le Livre*" heading all versos (except fol 141v, which is headed "*Le Livre de*"), "*Griseldis*" heading all rectos. Of the two miniatures on the first page (folio 135r), the one on the left depicts Walter and his men on horseback in hot pursuit of a deer which has been run down and is now being attacked by the hounds, the other represents Walter addressing his reply to the followers who have come to urge him to marry. Preceding Part II appears a miniature (folio 136r) portraying the scene before Janicola's cottage when Walter announces to those attending him that *Griseldis* is to be his bride. The miniature introducing Part III (folio 137v) shows *Griseldis* in the act of giving her daughter into the hands of the sergeant; and that introducing Part IV (folio 139r) represents a similar scene when she resigns the custody of her son. Part V is introduced (folio 140r) by a picture of *Griseldis*' return to the old cottage, Janicola coming forward to clothe his daughter in her former rags. The final miniature, preceding Part VI (folio 141v), represents the reconciliation scene, immediately

5 I have adopted the symbols employed by Golenistcheff-Koutousoff (pp 87-89) to facilitate reference between his book and my own. The only differences which I have introduced are B1 instead of B, to designate MS 11188-89 at the Bibl Roy de Bruxelles, and the addition of symbols B2, BB, and BO to designate three manuscripts unmentioned by Golenistcheff-Koutousoff.

after Walter has revealed the true identity of the children, and just before Griseldis, whose emotions are depicted in her face, is about to swoon.

Fol. 135r: "Au commandement et soubz la correccion de mon maistre "

Fol. 135r: "[A]u pié des mons en un costé d'Ytalie . "

Fol. 142r-142v: "endura ceste povre femmelette. Explicit."

A complete list of the contents of the codex follows:

(1) Fol. 1r-89v: A French verse translation of Boethius' *Consolation of Philosophy*, falsely attributed to Charles of Orléans, beginning "Cellui qui bien bat les buissons "

(2) Fol 91r-121r (fol 90r-90v are blank): *Le Testament maistre Jehan de Meun*.

(3) Fol. 121v-122r. *Le Tresor maistre Jehan de Meun*.

(4) Fol 123r-134v. *Le Codicille maistre Jehan de Meun*

(5) Fol 135r-142v. *Le Livre Griseldis*.

(*B.N Cat Gén, Anc Sup, II, 531-32 Golenistcheff-Koutousoff, p 89*)

(2) Bibliothèque Nationale, Paris. MS fr 1165.

PN2 Early XV century, mm 285 x 218, vellum Folios 85r-93v, two columns of 32 lines to each page

Fol. 85r. "Au commandement et soubz la correction de mon maistre "

Fol 85v "[A]ux piez des mons en un costé d'Ytalie "

Fol 93v "endura ceste povre femme. Cy fine griseldis."

(*B.N Cat Gén, Anc Fonds, I, 195-96 Delisle, Inventaire, II, 182. Golenistcheff-Koutousoff, pp 88-89 Severs, "Source MSS," p 436*)

(3) Bibliothèque Nationale, Paris. MS n a fr. 4511

PN7 XV century, mm. 180 x 110, paper. This manuscript, containing only one other item, was formerly combined with MSS. n a fr 4512 (containing four items) and n. a fr 4513 (containing three items) to form the single MS 8047 in the inventory of the Bibliothèque du Roi prepared in 1682 Later, this single manuscript was divided into three parts to form MSS. 402 (present MS. n a fr 4511), 585 (present MS. n. a. fr 4512), and 396 (present MS n a fr 4513) of the Fonds Barrois The story of Griseldis appears on folios 7r-23v

Fol 7r "La patience de Griselidiz. [A]u commandement et soubz la correction de mon maistre "

Fol. 7r: "[A]u pié des mons en ung costé d'Italie . "

Fol. 23v: " . endura ceste povre famellette grizelidis. Explicit la constance et pacience grizelidis."

(*B N. Cat Gén, Nouv Acq*, II, 202-03. Delisle, *Libri et Barrois*, pp. 237-40 Delisle, *Ajoutés*, I, 134. Delisle, *Observations Barrois*, p. 60. Golenistcheff-Koutouzoff, p. 94)

(4) Bibliothèque Nationale, Paris. MS. fr. 1505.

PN1 Late XV century, quarto, parchment. Folios 126r-134v, one column of 28 lines to each page

Fol. 126r: "C'est le Romant de Griseldis Marquise de Saluce. [A] l'exemple des femmes mariees et autres a marier ay icy mis ."

Fol. 126r: "[A]ux piez des mons en ung des coustez d'ytalie . . ."

Fol. 134v: " . Et luy succeda son filz et vesquit après luy comme son heritier. Explicit griseldis." The moral conclusion ("Ceste hystoire povre femmelette" vi. 32-45) is omitted in this manuscript.⁶

The manuscript presents a reworked and frequently abridged text. Most of the abridgments deal with episodes in the latter half of the story

(*B N Cat. Gén, Anc Fonds*, I, 237 Golenistcheff-Koutouzoff, pp. 88, 105-06.)

(5) Bibliothèque Nationale, Paris. MS fr 20042

PN4 XV century (1436), mm. 255 x 188, parchment Folios 50v-60r, one column of 33 lines to each page. At the end of the codex, on folio 70v, appears the following notation, which definitely fixes the date "Majoris scripsit istum librum anno Domini M°CCCC°XXXVJ°", and a little farther down on the page, the following record of ownership occurs in a different hand: "A Loise de la Tour, dame de Crequy, est cest livre."

Fol 50v: "Chy commence le rommant de Grisildis [A]u pres des mons en un costé d'ytalie . . ."

Fol. 60r. " . endura ceste povre femmelette Explicit de Grisildis "

This manuscript omits the prologue ("Au commandement . . . Dieux ait l'ame": Pref 1-8).

(*B N Cat Gén., Anc St -Ger*, III, 470-71. Golenistcheff-Koutouzoff, p. 88)

⁶ Golenistcheff-Koutouzoff (p. 97) errs in placing PN1 among the complete manuscripts

(6) Bibliothèque de l'Arsenal, Paris. MS. 2076.

PA XV century; mm. 213 x 145; parchment and paper. Folios 225r-238r, one column of 27 lines to each page.

Fol. 225r: "Au commandement et soubz la correction de mon maistre "

Fol. 225r: "[A]ux prez des mons en un cousté d'Ytalie ."

Fol. 238r: " de ceste pouvre femmellete qui souffrit et endura pour son mortel mary ce que vous avés oy ci dessus "

(*Cat Gén , Ars , II*, 403. Golenistcheff-Koutousoff, pp. 92, 113)

(7) Stadtbibliothek, Bern. MS. 209.

BB XIV-XV century, large quarto; parchment Folios 1r-4v, one column of 37-40 lines to each page.

Fol 1r "Ci commence l'istoire de Griseldis [A]u pres des mons en une costé d'ytalie . "

Fol. 4v: " endure ceste povre femmelete."

This manuscript omits the preface ("Au commandement Dieux ait l'ame": Pref. 1-8).

(*Cat Cod Bern , p. 256*)

II. Manuscripts Not Used for the Edition

(8) Bibliothèque Nationale, Paris MS fr 24434.

Pn XV century, mm 300 x 215, parchment and paper Folios 311r-317r (Golenistcheff-Koutousoff, p 90, incorrectly observes: "L'histoire de Griseldis se trouve au fol 311i jusqu'au 315r; les feuillets 315v et 316r et v sont en blanc").

The text in this manuscript is incomplete, breaking off at: "Et j'ay esperance que ainsv fera il ou jamés avecques autre femme tu ne devroies avoir bien " (v. 112)

(*BN Cat Gén , Anc Pet , II*, 370-72. Golenistcheff-Koutousoff, p. 90.)

(9) Bibliothèque Nationale, Paris MS. fr 739

PN5 XV century, mm. 385 x 270, paper. Folios 19r-24r This manuscript omits both the prologue (Pref. 1-8) and the moral conclusion (vi. 32-45).

(*BN. Cat. Gén , Anc Fonds , I*, 75. Paris, v, 435-36 Golenistcheff-Koutousoff, pp. 91, 97-102.)

(10) Bibliothèque Nationale, Paris. MS. fr. 1834.

PN6 XV century, mm. 214 x 140, paper. Folios 145v–150v. This manuscript omits both the prologue (Pref 1–8) and the moral conclusion (vi. 32–45).

(*B.N. Cat Gén, Anc Fonds*, I, 322–23. Golenistcheff-Koutousoff, p. 91.)

(11) Bibliothèque Nationale, Paris MS. fr. 1122.

PN8 XV century, paper. Folios 347r–353v. This manuscript lacks the prologue (Pref. 1–8).

(*B.N. Cat Gén, Anc Fonds*, I, 189. Golenistcheff-Koutousoff, pp 95–96, 108–13.)

(12) Bibliothèque Nationale, Paris MS fr. 239.

PN9 XV century, vellum Folios 295r–299v. This manuscript lacks the prologue (Pref. 1–8)

(*B.N. Cat. Gén., Anc. Fonds*, I, 20. Paris, II, 245. Golenistcheff-Koutousoff, p. 96.)

(13) Bibliothèque Nationale, Paris. MS fr. 240

PN10 XV century, vellum Folios 308v–314r This manuscript lacks the prologue (Pref. 1–8).

(*B.N. Cat Gén, Anc Fonds*, I, 20. Paris, II, 253. Golenistcheff-Koutousoff, pp 96–97.)

(14) Bibliothèque Mazarine, Paris. MS 1560

PM XV century, mm. 418 x 295, parchment. Folios 464v–468r. This manuscript lacks both the prologue (Pref 1–8) and the moral conclusion (vi. 32–45)

(*Cat Gén, Maz*, II, 119. Golenistcheff-Koutousoff, p. 94.)

(15) Bibliothèque de Sainte Geneviève, Paris. MS. 1994

StG XV century, mm. 262 x 208, paper Folios 140v–151v

(*Cat Gén, Ste -Gen*, II, 232–34. Golenistcheff-Koutousoff, pp 94–95.)

(16) Bibliothèque de Chartres. MS. 419.

Ch XIV century, mm. 285 x 220, parchment. Folios 62r–66v. The prologue (Pref. 1–8) is somewhat abridged.

(*Cat. Gén, Dép*, IX, 190–92. Golenistcheff-Koutousoff, pp. 92–93.)

(17) Bibliothèque de Grenoble. MS. 871.

G XV century; mm 295 x 208, paper Folios 199r-206v. The prologue (Pref 1-8) is lacking.

(*Cat. Gén., Dép.*, vii, 264. Golenistcheff-Koutouzoff, p. 93.)

(18) Bibliothèque Royale, Brussels. MS. 11188-89.

B1 XV century, mm. 205 x 150, vellum. Folios 1r-12r. The prologue (Pref 1-8) is lacking.

(*Cat. Bibl. Roy. Bourg.*, i, 224. Doutrepoint, item 140. Golenistcheff-Koutouzoff, p. 95.)

(19) Bibliothèque Royale, Brussels. MS. 9232.

B2 XV century Folios 785v-789r (numbered from vol. i); folios 444v-448r (numbered from vol. ii). The prologue (Pref 1-8) is lacking.

(Van den Gheyn, v, 685-86.)

(20) Bodleian Library, Oxford. MS. Rawlinson D 867.

BO XVI-XVIII century (according to the general description of the codex in the catalogue, but the same catalogue, in the itemized description of the contents of the manuscript, calls the Griseldis story "a fifteenth-century copy of the French romance") Folio, paper Folios 198r-213v. The prologue (Pref. 1-8) is lacking.

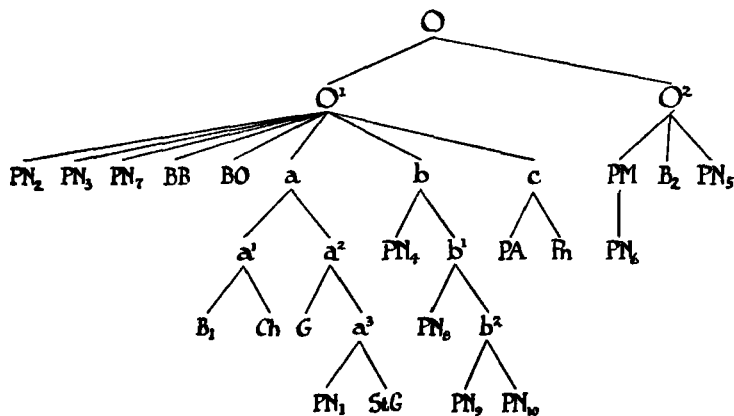
(Macray, pp. 39-40.)

These manuscripts, with the exception of BB BO B2, have been studied and classified by Golenistcheff-Koutouzoff.⁷ In Figure 4 I give the schema of relationship which he has developed, amplified by my own placement of the three additional manuscripts.⁸

⁷ Golenistcheff-Koutouzoff, pp. 97-114.

⁸ Since I do not possess photostats of the three manuscripts omitted in Golenistcheff-Koutouzoff's study, my placement of them in the schema has been based wholly upon the necessarily partial examination which I made at the Stadtbibliothek in Bern, the Bibliothèque Nationale in Paris, and the Bodleian in Oxford. Nevertheless, this examination has been quite sufficient to place the Swiss and French manuscripts with virtual certainty, and the English with a good deal of probability. BB is a good manuscript, exhibiting very few differences, and those all minor, from the other good manuscripts PN2 PN3 PN7. I have therefore placed it beside them in the schema. BO does not give an abridged text, hence it belongs in O¹ rather than in O². Since it does not exhibit any of the characteristics of subgroups a, b, or c, and since it gives a fairly good text, it also seems most probably to belong beside PN2 PN3 PN7. B2, an abridged text, clearly belongs with PM and PN6 in O².

Since these relationships have been sufficiently demonstrated in Golenistcheff-Koutouzoff's study of the variants offered by the manuscripts, it seems unnecessary to rehearse the proofs in these pages. Consequently, I limit my remarks to only the barest, most general description of the chief group-characteristics on the basis of which the two main families, O^1 and O^2 , are differentiated and the subdivisions of O^1 determined.



Genealogical Chart

Adapted from Golenistcheff-Koutouzoff, p 97

MS of the Anonymous French Translation

FIG. 4

The four manuscripts of family O^2 contain a text of the anonymous translation which has been reworked and abridged, probably for insertion in a collection of *exempla*, and it is not without significance that in three of the manuscripts (PM B2 PN5) the tale makes a part of Jean Mansel's *La Fleur des Histoires*. In family O^1 , the manuscripts of subgroup *a* are characterized by a number of common lacunae and by a few additions, PN1 and StG, both late manuscripts, contain many omissions and corrupt readings, and the scribe of the former often abridges the text, giving

family of abridged manuscripts, for the opening sentences in B2 are exact duplicates of those in PM (see Golenistcheff-Koutouzoff, pp 99-100), and like the manuscripts of family O^2 , it contains the odd passage toward the end of the tale in which Walter simultaneously knights his son and his father-in-law (see Golenistcheff-Koutouzoff, p 98), and also the passage near the beginning of the tale in which we are told that Walter's subjects "several times" admonished him to marry, until finally "one day" he gave them a favorable answer (see Golenistcheff-Koutouzoff, p 100)

rapid summaries of episodes in the latter half of the tale. In subgroup *b*, PN8 PN9 PN10 contain the French translation of the *Decameron*, made in 1414 by Laurent de Premierfait. Although De Premierfait had faithfully translated the story of Griselda from Boccaccio's Italian, some copyist, preferring the anonymous French translation of Petrarch's tale, substituted the latter for De Premierfait's version, and PN8 PN9 PN10 testify to the dissemination of the French *Decameron* in this form, with a tale at its end which quite belies the tone of the preceding *novelle*! In the manuscripts of subgroup *c* are found a considerable number of touches not present in the true text of the translator (as the true text is exemplified in PN2 and PN3), albeit the additions are not of great importance. Similar additions sometimes occur in PN7 (see, for instance, the variants to lines vi 21-31). The best manuscripts, i.e., those which give the text as it was originally written by the translator, seem to be PN2 and PN3; and of these two, PN3 contains fewer corrupt readings (see, for instance, the readings of PN2 and PN3 in correspondences 4 and 5 on pages 190-91 below).

Of all these manuscripts, which should be selected to serve as base for an edition of the French source of Chaucer's *Clerkes Tale*? Was Chaucer's source text a good one, like PN2 or PN3, or was it an inferior one? We cannot know, of course, until we have studied the manuscripts and compared their variant readings in detail with the content and turns of phrase in Chaucer's poem. To such a study and such a comparison leading to the selection of a base manuscript the following chapter is dedicated.

Chaucer's French Source Manuscript

IN selecting a base manuscript for our text of the French source of the *Clerkes Tale*, we shall of course be guided in our choice by the principle of closeness to Chaucer's English text. Our object must be to find out that manuscript which most nearly reproduces the text actually known and used by Chaucer. In my brief, preliminary essay in the problem,¹ PN2 was employed as basis for my studies, but now, following a fuller examination of all the manuscripts, the text of PN3 is preferred to that of PN2, because the former affords no fewer than thirteen correspondences with the *Clerkes Tale* which are either altogether lacking or much weaker in PN2. To illustrate, I cite some of the parallels below.

(1) *CT*, 112

Thanne were youre peple in sovereyn heites *reste*

PN3, I 23-24. Nous serons, ce nous semble, les plus *aïses* de tous noz voisins.

PN2 Nous serons, ce nous semble, les plus *eureux* de touz noz voisins.

Pet, I 36-37. Plane *felicissimi* finitimorum omnium futuri simus.

(2) *CT*, 153

I yow *relessc*.

PN3, I. 42 Et vous *laisse*

PN2 Et vous *ymettiez*.

Pet, I 55-56 Vobis *remecto*

(3) *CT*, 456

He hadde *assayed* hire ynogh bifore.

PN3, III 5-6. Il avoit desja assez *essayee*.

PN2 Il l'avoit desja assez *esprouvee*

Pet, III. 3 Sat *expertam*

(4) *CT*, 106-07.

For certes, lord, so wel us liketh yow

And *al youre werk*, and evere han doon.

¹ Severs, "Source MSS" (See the list of books and articles given at the end of the present study)

PN3, I. 20-21. Et comme, doncques, et a bonne cause, *tous tes fais* nous plaisent et tousjours nous aient pleu.

PN2. Et comme, doncques, et a bonne cause *toutesfoiz* nous plaisent, et touzjours nous aient pleu.

Pet, I. 33-34. Cum mento igitur *tua* nobis *omnia* placeant, semperque placuerint.

(5) CT, 395.

God hath swich favour *sent* hire of his grace.

PN3, II. 88 Or crut Dieu *et envoia* tant grace

PN2. Or crut Dieu *eus et en voyage* tant grace.

Pet, II. 77-78 Breui dehinc inopi sponse tantum divini favoris affulserat.

These selected parallels will suffice to illustrate why PN3 has been preferred to PN2, additional passages in which PN3 gives readings closer to Chaucer's text might easily be cited.²

But (the reader may well inquire) even though PN3 is demonstrably closer to Chaucer's text than PN2, may not one of the other French manuscripts be even closer than PN3? The question is a fair one, the answer requires the application of that same method which was employed in a previous chapter to select the base manuscript for the Latin text.³ That is, we must first discover all those passages in which one or more of the French manuscripts diverge from the others, then we must compare such passages with the corresponding readings in Chaucer's poem to determine for each passage which French manuscript or manuscripts come closest to Chaucer's reading.⁴ By tallying the number of close passages for each manuscript, we may arrive at an objective comparison among all the manuscripts on the basis of closeness to Chaucer's text. Similarly, by totalling for each manuscript the number of passages in which any rival manuscript or manuscripts are closer to Chaucer's text, we may arrive at a comparison on the basis of the number of emendations which would have to be admitted into each manuscript to convert it into Chaucer's hypo-

2 In the additional passages listed below, I give the weaker readings from PN2 they may be compared with the PN3 readings which will be found in my text at the lines indicated. Chaucer's text in each passage will reveal a closer likeness to the reading in PN3. Pref 6 un tres vaillant homme appelez iv 40-41 envoia messages a Romme i i Saluce i 34 Delivrons nous v 24-25 je n'ay certainement v 54-55 la teste decouverte s'en va ii 55-56 Et je vueil i 49 a mon choys

3 See pp 108-10 above

4 Not always, of course, will there be a corresponding reading in Chaucer's poem, for Chaucer sometimes omitted or altered what he found in his source. The 218 passages in which Chaucer's poem does give evidence of which French manuscript he followed are listed in the appendix at the end of this chapter

thetical source manuscript. Obviously, the manuscript containing the highest number of correspondences and requiring the lowest number of emendations will be closest to Chaucer's text and ought to be selected as base for an edition of his source.

The results of this method of comparison are given in the accompanying table. PN3, ranking first, is revealed as considerably closer to Chaucer's text than any of the other manuscripts. It contains eleven more strong correspondences (seventeen more correspondences in all) than PA, which ranks a poor second. It is noteworthy that the difference between PN3 and PA is much greater than that between any other two consecutive manuscripts in the list (excepting the last two). That is, after the big gap of eleven strong correspondences between PN3 and PA, the succeeding manuscripts are separated by much smaller gaps of three (between PA and BB), one (between BB and PN2), and three (between PN2 and PN7). The last manuscript in the list (PN4), however, is separated from that preceding it (PN7) by another large gap of eighteen strong correspondences. In other words, the manuscripts fall into three groups: (1) PN3, which is clearly closest of all to Chaucer's text, (2) PA BB PN2 PN7, which are all notably less close than PN3, and all much alike, and (3) PN4, which is clearly furthest of all from Chaucer's text. There can be no doubt, therefore, that PN3 emerges from the comparisons as the manuscript which, because it most frequently reflects the readings in Chaucer's poem, deserves to be selected as base for an edition of the French source of the *Clerkes Tale*. And since PN3 is a good manuscript,—that is, one which records the authentic text as the translator originally wrote it,—we may be certain that Chaucer's French source text, like his Latin source text, was a relatively good one.

After such a conclusive demonstration, it would hardly seem necessary to adduce additional reasons for singling out PN3 as base, but I cannot refrain from presenting an interesting bit of corroboratory evidence—namely, the similarity between PN3 and Chaucer's text in the division of the tale into parts. There seems no doubt that Chaucer himself was responsible for breaking his story into sections, as we find it in our printed texts. Of the sixty-three manuscripts which contain the *Clerkes Tale* only eleven contain no signs of such division.⁵ To be sure, not all manuscripts

5 By sign of division I mean either large capital, space for a large capital, or rubric. The eleven containing no such signs of division are Ad¹ Bo¹ F¹ Ilk Nl Ps Ra² Ha¹ Ll¹ Ph⁴ Ra⁴. My reckoning is based upon W. McCormick and J. E. Heselgrave's *The Manuscripts of Chaucer's Canterbury Tales*, Oxford, 1933. My symbols are those employed by Manly, and adopted by McCormick and Robinson.

RANK	MS	CORRESPONDENCES			NECESSARY EMENDATIONS		
		<i>Strong</i>	<i>Weak</i>	<i>Total</i>	<i>Strong</i>	<i>Weak</i>	<i>Total</i>
1	PN3	114	29	143	50	25	75
2	PA	103	23	126	61	31	92
3	BB	100	31	131	64	23	87
4	PN2	99	22	121	65	32	97
5	PN7	96	27	123	68	27	95
6	PN4	78	22	100	86	32	118
All Manuscripts		164	54	218			

PN1 is omitted from the list because it obviously could not have served as Chaucer's source manuscript. It lacks the whole of the moral conclusion of the tale (vi 32-45)—a passage which Chaucer carefully translated in three stanzas (1142-62). Frequently it abridges episodes in the latter half of the story, with the consequent omission of many elements present in Chaucer's poem (See, for instance, the variant reading of PN1 at iii 74-92, where 227 words of the French text, corresponding to 268 words in Chaucer [634-67], are reduced by the writer of PN1 to only 34, or see iv 39-55, where 204 words of the French text—351 in Chaucer [736-84]—are reduced to 52, or see virtually the whole of Part v, which is drastically cut). To include PN1, therefore, with its frequent omissions and unique un-Chaucerian readings, would have unnecessarily complicated the calculations. Had it been included it would have undoubtedly ranked last, far below all the other manuscripts.

Comparison between this table and the similar table for the Latin manuscripts reveals that, for the 266 passages in which Chaucer's poem reflects Latin variants, only 218 passages occur in the French manuscripts. This does not, of course, indicate that Chaucer followed his Latin source more frequently than his French source, for Chaucer follows the French source in many passages in which the manuscripts all give the same reading. Similarly, he follows the Latin source in a number of passages in which the manuscripts do not differ among themselves. If the disparate totals of 266 and 218 mean anything, they mean that the more numerous Latin manuscripts differ among themselves to a greater degree (that is, afford more variants) than do the less numerous French manuscripts. Even so, it should be observed that if PN1 had been included in the calculations its frequent deviations from the other French manuscripts would have led to a French total far in excess of the 266 of the Latin manuscripts.

bear indications of division at the beginning of each of the six parts. In some manuscripts, only one break is indicated in the whole tale,⁶ in others only two or three.⁷ But the beginnings of Parts II, III, IV, and V are marked off at the same lines in twenty-nine manuscripts,⁸ and of these twenty-nine, eight also have a break of some kind at the beginning of Part VI.⁹ It may well be that Chaucer did not intend a sixth division, for all manuscripts containing notations of Part VI belong to the inferior Type B,¹⁰ but the evidence certainly proves the reality of the first five divisions. Limiting our consideration to the manuscripts of the superior Type A (thirteen of which contain the *Clerkes Tale*),¹¹ we find that only three (Ad¹ Bo¹ Nl) contain no hint of division, two contain partial corroboration of the usual breaks (En³ at the beginning of Parts III, IV, and V, Gg at the beginning of Parts II, III, and V), and a good majority of eight join in testifying to the divisions at the beginning of Parts II, III, IV, and V.¹² Certainly, then, the first five divisions of the text, if not the sixth, were intended by Chaucer himself and must have been clearly marked by him in his autograph manuscript.

Since these divisions seem to be authentically Chaucerian, their presence in one of Chaucer's source manuscripts at essentially the same points as in the *Clerkes Tale* is of no small importance. PN3, like the *Clerkes Tale*, is divided into six parts, and in the two tales the divisions come at almost identical places. The beginning of Parts I, II, III, and V coincide exactly. Parts IV and VI begin somewhat later in the French manuscript than in Chaucer's tale (Part IV begins at the passage corresponding to line 667 of Chaucer's

6 Bw (Part IV), Dl (Part II), Gl (Part II), Ha² (Part II), Ld¹ (Part II), Ld² (Part II), Mm (Part II), Pw (Part II), Ph³ (Part II), Ry² (Part II), Sl¹ (Part II), To (Part II), Si (Part II). I indicate in the parentheses at the beginning of which part the capital or rubric occurs, numbering the parts as they are numbered in the printed texts of Manly, Robinson, and Skeat. In the rubrics of some manuscripts, the parts are numbered inaccurately. I take no note of this.

7 En² (Parts II, IV), En¹ (Parts III, IV, V), Gg (Parts II, III, V), Ha¹ (Parts II, III, IV), Lc (Parts II, III, IV), Mc (Parts II, III), Mg (Parts II, III, IV), Ra¹ (Parts II, III, V), Tc¹ (Parts III, IV, V).

8 Ad² Ad³ Bo² Cn Cx¹ Cx² Ch C^p Dd Ds¹ En¹ El Ha¹ Ha² Ht He Hg Ii La Ma Ne Ph² Py Ra³ Ry¹ Se Sl² Tc² Np. Of all sixty-three manuscripts containing the *Clerkes Tale*, in Tc² alone does any part begin at a point different from the normal. In Tc² "Tercia pars" occurs two stanzas early, at line 596.

9 Cx¹ Cx² Ha³ He Ii Ne Ph² Tc².

10 My division of the manuscripts into superior Type A and inferior Type B follows Robinson, p. 1003. Manly and Rickert, of course, make this same general distinction (II 41-44).

11 The single manuscript of Type A which does not contain the *Clerkes Tale* is Ph¹.

12 El Hg Py Dd En¹ Ma Ds¹ Ch.

tale, Part vi at the passage corresponding to line 1044). How Chaucer started his Part iv at the earlier point may be explained by the presence in PN3 at this point of a paragraph symbol which extends into the margin, followed by a capital letter somewhat larger than the usual capital in the manuscript. No such explanation is possible for the earlier beginning of Part vi, but since it is doubtful whether Chaucer is responsible for this division, the disparity is not very important. Indeed, if Chaucer, as seems likely, chose not to have a sixth division, one can well imagine a reason from the state of manuscript PN3, for Part vi in PN3 begins at precisely the most dramatic point in the tale, when Griseldis has just successfully withstood the supreme test, and is about to receive her reward (line 1044 in Chaucer's tale). One can easily understand why the poet might have been impatient of artificial stops at such a point.

But the thing of significance is that the beginning of Parts i, ii, iii, v, and iv in Chaucer's tale coincide exactly with the beginning of corresponding Parts i, ii, iii, v, and a subdivision in PN3. No other manuscript, French or Latin, so closely approximates the division into parts found in the *Clerkes Tale*.¹³

PN3, therefore, has been selected as base for the edition of the French source. As has just been demonstrated, its division into parts is arrestingly similar to the division found in the English poem. As demonstrated earlier, it affords a greater number of correspondences with Chaucer's tale than any other manuscript of the anonymous translation and therefore requires fewer emendations in order to be converted into Chaucer's hypothetical source. Yet we must not forget that it does require emendations from the

13 When divisions occur in the manuscripts of De Mézières' translation, they come at quite different places from those in Chaucer's tale. MS B N fr 1175, the base for Golenistcheff-Koutousoff's edition, affords a characteristic example: the tale proper is divided into seven parts, and only one division falls at the same place as Chaucer's (Part vi in both). The printed text of *Le Menager* is undivided.

After PN3, the manuscripts of Chaucer's French source which most closely approximate the breaks in the *Clerkes Tale* are PA, Pn, and BO. In these three manuscripts, Parts i, ii, and iii begin as in Chaucer, but none of the remaining parts corresponds.

The Latin manuscripts seem to fall into three groups. (1) The great majority exhibit no signs of division. From the predominance of this type, I deduce that Petrarch did not parcel out his letter into parts. (2) Some manuscripts contain twelve or more stops, which seem to be of greater strength than the ordinary end of a sentence. Usually these stops consist merely of an inconspicuous paragraph symbol or other arbitrary mark within the line: it is hardly accurate, therefore, to say that the manuscripts of this group are divided into parts. In Bay7, however, these breaks have given rise to definite division, each part being preceded by its titular rubric (see pp. 50-51 above). Since a few of the manuscripts (not including Bay7)

remaining manuscripts, for without these emendations we should have a very imperfect notion of Chaucer's source. These necessary emendations I list below. They are arranged in the descending

are uniform in their designation of these paragraphs, I give below the points at which the symbols occur in Nap, which is representative of the group. Numerical references are to my own Latin text

- 1 Est ad italie (i 1)
- 2 Fuit haud procul (ii 1)
- 3 Instabat nuptiarum dies (ii 20)
- 4 Hinc ne quid reliquarum . (ii 65)
- 5 Brevis dehinc . (ii 77)
- 6 Cepit ut sit . (iii 1)
- 7 Transiverant hoc in statu (iv 1)
- 8 Ceperat sensim de Waltero (iv 53)
- 9 Hec inter Walterus (v 1)
- 10 Senex qui has file (v 43)
- 11 Iam panici comes (vi 1)
- 12 Proxime lucis hora tertia (vi 17)
- 13 Hanc historiani stilo (vi 69)

Vat45 and Lac. contain paragraph symbols at these same points, and JZa and JZb at nearly the same points. Now, since divisions 1, 2, 6, 7, 9, and 11 above correspond exactly to the breaks in Chaucer's poem, Chaucer may conceivably have got his hint from a Latin manuscript, but the fact remains that both he and the scribe of PN3 chose the some inconspicuous paragraph symbols to elevate to the rank of part-divisions. (3) The third group, containing just about as many exemplars as the second, divide the tale into three or four parts, the beginning of each part being clearly indicated by a large capital letter. Bru6 will illustrate

- 1 [E]st autem ad italie (i 1)
- 2 [F]uit haud procul (ii 1)
- 3 [T]ransierunt hoc in statu (iv 1)
- 4 [I]taque cum iam ab ortu (iv 60)

Additional manuscripts and prints containing these divisions are Bru8 Pal17 UZa Rc, and Laud has the first three. As with the manuscripts in the second group, there is some correspondence between these divisions and those in Chaucer's tale. 1, 2, and 3 fall at the same points as Parts i, ii, and iv in the English poem. But all the manuscripts of this type belong to subgroup d², from which Chaucer certainly did not have his Latin text (see pp. 102-03 above), and in any case their similarity to Chaucer's divisions is not nearly so great as the similarity between PN3 and the English poem.

From the facts given above, I deduce (1) Petrarch did not divide his letter into parts, (2) some kind of division was suggested by the Latin scribes, (3) either the author of the anonymous French prose translation or some early French scribe broke the tale into six definite parts, a later scribe adding the "Comments" found in PN3, (4) Chaucer, with a French manuscript containing part-divisions as in PN3, or very like them, and possibly also with a Latin manuscript like those in group 2 above, followed the example set by his source manuscripts and divided the tale into the parts which we find indicated in most of the manuscripts of the *Canterbury Tales*.

In Manly and Rickert's interesting and suggestive essay on "Early and Revised Versions" of the *Canterbury Tales* (Manly and Rickert, II, 499-500) occurs the following sentence: "Attention, however, has not been called to the fact that, like KtT and M.T., it [the *Clerkes Tale*] is definitely divided into parts, *although neither the Latin text nor the French suggests such a division*" (My italics). Of course, as I have just demonstrated at some length, both the Latin and the French texts did suggest such a division.

order of closeness to Chaucer's text (that is, the most notable are listed first; the least notable, last), hence, it may be said that they appear roughly in the descending order of probability that they were present in Chaucer's source manuscript.¹⁴ If they are introduced into the text of PN3 which I give in later pages of this study, the result will constitute as close an approximation as we can devise to the hypothetical French manuscript which lay upon Chaucer's writing-table, along with his Latin text, as he was weaving together, Latin warp and French woof, the strands of the story which we know as the *Clerkes Tale*.

I. THE STRONGER EMENDATIONS

- (1) i. 14. Desquelz un *de plus grant auctorité*.
 PN1 Desquelz ung *des plus sages*
 CT, 87: And oon of hem that *wisest* was of loore.
- (2) iv. 8-9: *Demanda l'enfant* comme il avoit fait l'autre
 PM *Print son filz* ainsi comme il avoit *prins* sa fille.
 CT, 676: *Hath hent hire sone* that ful was of beautee
- (3) v. 77 Qui proprement sceut *ce faire*.
 PA Qui proprement sceut *faire aucune belle ordnanance*
 CT, 960-61 Suffisant, certayn,
 The chambres *for tarraye in ordnanance*
- (4) v. 92 Et son frere tant bel.
 PA. Et son frere tant belle *que grant merveilles estoit de les veoir*.
 CT, 992-93.
 Hir brother eek so fane was of visage
That hem to seen the peple hath caught plesance
- (5) vi. 21-22 Et lors tantost les bonnes dames qui la estoient la de-
 vestirent.
 PN7. Et lors tantost les bonnes dames qui la estoient *la prindrent*
 gracieusement et devestirent
 CT, 1114-16
 Thise ladyes, whan that they hir tyme say,
Han taken hire and into chambre gon,
 And strepen hire.

14 It should be added that some of these emendations are drawn from manuscripts which, since they were collated only in part during brief visits to European libraries, do not appear in the corpus of variants given with my text. There are six such manuscripts: PM PN6 PN10 B1 Ch StG. They give sole testimony concerning a dozen of the emendations suggested above: namely, nos 2, 6, 9, 21, 22, 27, 28, 33, 50, 59, 87, and 79.

- (6) vi. 21-22. Et lors tantost les bonnes dames qui la estoient la de-
vestirent.

PM PN6 Les bonnes dames y coururent et la menerent *en sa cham-
bre* et la devestirent.

CT, 1114-16

Thise ladyes, whan that they hir tyme say,
Han taken hire and *into chambre gon*,
And strepen hire

- (7) i. 37 Les doulces *parolles* de ses subgetz.

PN7 (cf. PN2 BB). Les doulces *prieres* de ses subgetz

CT, 141 Hir mekke *preyere* and hir pitous cheere.

- (8) i. 42-43 Comme vous *vous y* offrez.

PA Comme vous *m'offrés*

CT, 152 But ther-as ye han profred *me*

- (9) i. 53-54 Lors tous lui promistrent et *d'un consentement moult
volentiers*

PM Ilz lui promirent tous et *jurerent*

CT, 176 With hertely wyl they *sworen* and assenten

- (10) ii. 34-36 Et veez cy le marquis, ainsi comme s'il alast au devant
de sa femme, ist hors de sa maison *acompañné de plusieurs no-
bles bonnes dames*

PN1 (cf. PN7) Et ledit marquis, ainsi qu'il vouloit demandre sa
femme, il yssit hors de la cité *acompañné de plusieurs nobles
hommes et bons gens*

[Cf. PM Lors le marquis *a grant compaignie de chevaliers et de
dames* issy de la cité]

CT, 267-73

This roial markys, richely arrayed,
Lordes and ladyes in his compaignye--
And of his retenue the bachelrye,
In this array the righte wey han holde

- (11-12) ii. 42 Demandant (11) *ou estoit son pere*, (12) *laquelle* lui re-
spondi humblement et en tres grant reverence.

PN1 Demandant, (11) "*Dy moy ou est ton pere*", (12) *et elle* luy
respondit tres humblement et en tres grant reverence

CT, 296-99

And seyde in this manere

(11) "*Where is youre fader, O Gysildis?*" he sayde

(12) *And she* with reverence, in humble cheere,

Answerde

- (13) i. 10-11 Et ansy tant seulement a chacier et a voler prenoit son
desdunt et plaisn.

PA: . . . prenoit *tout* son deduit et plaisir.

CT, 80-81:

But in his lust present was *al* his thoght,
As for to hauke and hunte on every syde.

(14) II. 53 En tremblant.

PA. *Tout* en tremblant.

CT, 317 *Al* quakyng.

(15) II. 97-98 Tellement que mains hommes et femmes pour *le grant bien* d'elle l'aloient veoir

BB. . . *la grant bonté*

CT, 418-20.

So spradde of hire *heighe bountee* the name
That men and wommen, as wel yonge as olde,
Goon to Saluce upon hir to bihold.

(16) II. 101 Chascun l'en tenoit a saige.

PA (cf. BB). Le tenoit *le peuple* a moult sage

CT, 426-27 *The peple* hym heelde

A prudent man.

(17) III. 3 Et veez cy que je .

PN7 (cf. PN1) *Et assez tost après l'enffantement*

CT, 450 *Whan that this child had souked but a throwe*

(18) III. 31-32 Qu'il avoit esprouvé en plus grans choses

PN7 (cf. PA) Lequel il avoit pai avant *plusiers fois* essayé en bien
grans choses

CT, 520-21

The which that feithful *ofte* he founden hadde
In thynges grete

(19) IV. 28-29 Se sa dicte femme se mueroit envers lui

PA envers li *son courage*

CT, 709 That she to hym was changed *of corage*

(20) V. 12 Car *il ne me loise* ce qu'il loise et puet faire un povre
homme

PA Car *je n'ose mie faire* ce .

CT, 799 *I may nat doon* as every plowman may.

(21) V. 60. L'encontre des gens

Ch L'encontre de *la noise* des gens

CT, 911-12

Agayns his doghter

For he by *noyse* of folk knew hire comynge

- (22) v. 62: La povre robette.

B1 Ch· La povre robelete *vielle*

CT, 913: Hir *olde* coote.

- (23) v. 67· Tousjours en pensee humble eust vescu et fust maintenue.

PA· Elle avoit touzjours vescu *en grant humilité*

CT, 926. Hire goost was evcre *in pleyn humylitee*

- (24) v. 75-77. Que chascun soit festoyé et ordonné selon sa personne et estat. Toutesfoiz, *ceans* n'ay a present qui . . .

PN2 Que chascun soit festoiez et ordenez selon sa personne et estat toutesfoiz *seans* n'ay a present qui .

[Cf. B1 Que chascun soit festoiez et *assus* selon sa personne et estat. Toutezfoiz, *ceans* n'ay a present qui]

CT, 957-60

And eek that every wight in his degree

Have his estaat in *sittyng* and servyse

And heigh plesance as I kan best devyse.

I have no wonmen

- (25) v. 77-78 Pourquoi, doncques.

PA *Je vueil*

CT, 962: Therfore *wolde* I *fayn*

- (26) vi 16 *Moy avoir fait ce que j'ay fait*

PA *Que j'ay ce cy fait.*

CT, 1073 *That I have doon this deede*

- (27-28) vi. 23 . grandement.

PM PN6 . grandement Puis (27) *fu ramenee au palais* (28) *a grant honneur et assise a la destre du marquis*

CT, 1119-20

(27) *They into halle hire broghte,*

(28) *And ther she was honored as hire oghte*

- (29) vi. 25 Et fist on plus grant solennité

PN7 Et feist on plus grant sollempnité et plus grant feste et plus joyeuse.

CT, 1125-26:

For moore solempne in every mannes syght

This *feste* was

- (30) vi 28: Son povre serorge

PN7: Son pouver serourge dit Janicolle *perc de sa femme*

CT, 1134: *His wyves fader*

- (31-32) vi 36-37 Afin que ce qu'elle souffrist pour son mortel mary, facent et rendent a Dieu

PA Affin que (31) *tout ainsi comme* elle souffri les adversitez pacien-

ment pour son mortel mary, *nous* vueillons aussi pacienment porter et souffrir les adversitez et tribulacions de ce [monde?] en rendant graces a Dieu de tout (32) *ce qu'il nous envoie*

CT, 1149-51:

For (31) *sith* a womman was so pacient
Unto a mortal man, wel moore *us* oghte
Receyven al in gree (32) *that God us sent*.

The first correspondence above is based upon similarity in grammatical construction, the second, upon similarity in content and diction.

(33) i. 6. Jeune.

PM: Jene *d'eage*

CT, 73. Yong of age.

(34) i 7 Et *plus* assez en bonnes meurs.

PN1 Et plain *assez* . . .

CT, 74: And *full* of honour, and of curteisye.

(35) i. 31. Qui *nulz tiens commandemens* ne refuseroient.

PN7 (cf. PN2 BB PN4). Qui *nul tien commandement* ne reffuseroient.

CT, 128 That nevere yet refuseden *thyn heeste*.

(36) i 37 Ledit *seigneur*

PN7 (cf. PN2 BB PN1 PN4 PA). Ledit *marquiz*.

CT, 142. The *markys*.

(37) iii. 58. Et *il y ala*.

PN7 (cf. PN1). Et ledit *sergent* ly ala

CT, 596. The *sergeant* gooth.

(38) ii. 4-5. Entre lesquelz estoit un *et le plus povre*, appelez Janicolle.

PA (cf. PN1): Entre lesquelx estoit un appellé Janicole *lequel estoit le plus povre*

CT, 204-05

Amonges thise poure folk ther dwelte a man

Which that was holden pourest of hem alle.

(39) ii. 48-49 Et que *quelconques* choses me plaisent, tu les veulz et te plaisent.

PA. Et *toutes les choses* qui me plaisent, je sçay certainement que tu les veulx et te plaisent.

CT, 311-12

And *all* that liketh me, I dar wel seyn,

It liketh thee.

- (40) II. 53 A paine pot dire.
 PN7 (cf. PN1 PA). A peine povoit *mot* dire
 CT, 318. Unnethes seyde he *wordes* mo
- (41) v. 52. A paine peust dire
 PN2 (cf. PN7). A paine puet dire *mot*.
 CT, 892. But wel unnethes thilke *word* he spak.
- (42) II. 110-11 Combien que on eust mieulx *amé* un filz
 PN7 Combien que on eust mieulx *amé qu'elle eust enfanté* ung filz.
 CT, 444 Al had hire leverc *have born* a knave child
- (43) III. 52-54 Et commanda audit seigent qu'il envelopast *ladicte*
fillette bien et seurement
 PN7 (cf. PN1). *ledit enfant* .
 CT, 582-83
 And bad this sergeant that he pryvely
 Sholde *this child* ful softe wynde and wrappe
- (44) v. 28 Et d'y estre en ma villesce.
 PA Et la *demourer* en ma veillesce.
 CT, 833 And with hym *dwelle* unto my lyves ende.
- (45) III. 66 Tant *qu'elle* fut grosse
 PA Avant *qu'elle* fust grosse.
 CT, 611. Er she with childe was
- (46) III. 68 Puis *qu'il* ot deux ans.
 BB Quant il ot deux ans
 CT, 617 Whan it was two yeer old
- (47) v. 66-67 Comme en ses grans richesses.
 PA Car en ses grans richesses
 CT, 925 For in hire grete estaat
- (48) III. 73-74 "Nostre marquis mort, le nepveu de Janicole sera nostre seigneur, *et si noble pays sera sujet a tel seigneur*", et maintes telles parolles dist souvent le peuple
 PA "Si nostre marquis mourroit, le neveu de Janicole seroit nostre seigneur", et maintenant telles paroles dit souvent le peuple
 CT, 631-34 "Whan Walter is agon,
 Thannc shal the blood of Janicle succede,
 And been oure lord, for oother have we noon"
 Swiche wordes seith my peple, out of drede

Both PA and Chaucer omits the italicized passage

- (49) v. 102-04 Et sur toutes choses *ne se poyoient souler de la regarder* Ne aussy ne se povoit souler Griseldis de parler des louenges de ses deux enfans

PN2 (cf. PA PN4 PN7 BB). Et sur toutes choses ne se povoit saouler
Grisillidis de parler des loenges de ses deux enfans.

CT, 1023-24:

In al this meenewhile she ne stente
This mayde and eek hir brother to commende.

Chaucer and most of the French manuscripts agree in omitting the italicized passage.

(50) v. 40 *Autres ornemens.*

Ch *Aultres joyaulx*

CT, 869 The remenant of youre *pueles*.

(51) v. 18 A ce dist elle "J'ai tousjour, sceu "

BB (cf. PA PN2 PN4 PN7). A ce dist elle "*Monseigncur*, j'ay tous-
jours sceu "

CT, 813-14

And she answerde agayn in pacience
"*My lord*," quod she, "I woot "

(52) v. 80 "*Maintenant*," dist elle, "*non pas voulentiers* "

PN7 "*Maintenant*," dist elle, "*monseigneur*, *non pas voulentiers* "

CT, 967 "*Nat oonly, lord*, that I am glad," quod she .

(53) v. 34. Je le voy

PA *Tu scez bien*.

CT, 862 *Ye woot*

(54) v. 60 A l'encontre *des gens* a cheval

PN7 A l'encontre *d'elle et des gens* qui la suyvoient.

CT, 911. Agayns *his doghter*

(55) v. 63 Et demoura avec son pere

PA Et *ainsi* demoura avecques son pere.

CT, 918-19 *Thus* with hire fader Dwelleth

(56) vi 11-16 Ycculx enfans que tu cudoies avoir perdu a deux foiz,
tu les as maintenant recouvré tout ensemble. Saichent tous qui le
contraire ont cudié

BB Ycculx enfans tu cuidoyes avoir perdu a deux foiz tu les as main-
tenant recouvrez touz ensemble *Et les a nourriz ma suer et intro-
duis abier et a tout honneur faire comme tu le pues appercevoir*.
Et sachent tuit qui le contraire ont cudié .

CT, 1069-73.

At Boloigne have I kept hem prively.

Taak hem agayn, for now maystow nat seye

That thou hast lorn noon of thy children tweye.

And folk that ootherweys han seyde of me,
I warne hem wel .

(57-58) vi. 22-23. Et la revestirent de ses bonnes et parerent tres grandement

PN7 (cf. PN1)· Et la revestirent (57) *tres honnorablement et en grant reverence* de ses bonnes robes et parerent tres grandement et (58) *richement*

CT, 1117-20

And in a clooth of gold that brighte shoon,
With a coroune of many a (58) *riche* stoon
Upon hire heed, they into halle hire broghte,
(57) *And ther she was honured as hire oghte*

The italicized passages in PN7 are reflected in Chaucer's whole expansion, as well as in the diction ("honnorablement"—"honoured", "richement"—"riche")

(59) vi. 23. De ses bonnes

PN6 De robes et *joyaux royaux*

CT, 1117-18

And in a clooth of gold that brighte shoon,
With a coroune of many a riche stoon

(60) vi. 41-42. Nostre *fragile humanité*

PN2 (cf. PN7 BB PN4 PA) Nostre *fragilité humaine*

CT, 1160 Oure *freletee*

II. THE WEAKER EMENDATIONS

(61) i. 16. Toutesfois que besong nous *fait*

PN7 (cf. BB PN1 PA)· Toutesfois que besong nous *est*

CT, 94 As ofte as tyme is of necessitee.

(62) ii. 13· Ne *sçay quans* brebis

PN7 *Quatre ou cinq* brebis.

CT, 223. A *fewe* sheepe.

(63) ii. 43-44 "Monseigneur," dist elle, "*en nostre hostel.*"

PN7 (cf. PA PN1)· "Monseigneur," dist elle, "*il est en nostre maison*"

CT, 299 "Lord, *he is* al redy heere"

(64) iii. 8 Et lui va dire

PA Et lui va dire *en ceste maniere.*

CT, 466 And seyde *thus*

- (65) III. 26. Et cecy ay je mis parfaitement en mon cuer.

BB: Et cecy ay je parfaitement en mon cuer.

CT, 509. This wyl is in myn herte.

- (66) III. 81: A ce, "Je t'ay fait," elle dist, "et je le te *recorde* que . . ."

PN7 Ad ce, "Je t'ay fait," elle dit, "et je le *recorderay*

CT, 645: "I have," quod she, "seyd thus, and *evere shal*"

- (67) IV. 5 Tout troublé.

PN10 Tout troublé *par semblant*.

StG. *Comme* tout troublé.

CT, 671-72:

And forth he goth with drery contenance,

But to his herte it was ful gret pl sance

- (68-69) IV. 46-48. Elle ne s'en esbayst ne mua en aucune maniere ne ne changa soy, attendant que cil, a qui elle avoit soubmis tous ses fais, en ordonnast a sa volenté.

PA. Ne s'en esbahi oncques, mua ne changa en aucune maniere.

Ains attendoit (68) *touzjours* moult (69) *humblement* que celui a qui elle avoit soubmis tous ses fais en ordonnast a sa volenté

CT, 754-59:

But she, ylike sad (68) *for everemo*,

Disposed was—this (69) *humble* creature—

The adversitee of Fortune al tendure,

Abidyng (68) *evere* his lust and his plesance

To whom that she was yeven, herte and al,

As to hire verray worldly suffisance.

- (70) V. 33-34. A quoy, *toutesfoiz*, me commande tu que je reporte avec moy mon douaire.

PA. *Mais quant ad ce que* tu me commandes que j'en reporte avec moy mon douair.

CT, 848-49

But ther-as ye me profre swich dowaire

As I first broghte.

- (71) V. 68 *Et ja* le conte de Paniquo venoit de Bouloingne.

PN2 (cf. PN4 PN7). *Ja ce* conte

CT, 939. Fro Boloigne is *this erl* of Pavyk come.

- (72) V. 52 "Doncques te demeure celle que tu as vestue"

PN2 (cf. BB PN4 PN7 PA). "Doncques te demeure," *dist il*, "celle que tu as vestue"

CT, 890-91

"The smck," *quod he*, "that thou hast on thy bak,

Lat it be stille, and bere it forth with thee"

- (73) v. 55. La survent plusieurs.

PN2 La virent plusieurs *gens*.

CT, 897. The *folk* hire folwe.

- (74) iv. 5 Se esmerveilla

BB. Il s'en *merveille*

CT, 669: *Wondreth*

BB and Chaucer both have the present tense.

- (75) v. 60 *Vint*

PA (cf. PN2 BB): *Vient*.

CT, 911 *Goth*

- (76) vi 12 Autre *n'ay eu*, ne ja n'auray

PN7 (cf. PN1) Autre *n'ay*, ne je n'auray.

CT, 1063-64 Ne noon oother *I have*,

Ne nevere hadde

- (77) vi. 21 Se *laissa* cheoir

PN2 Se *laisse* cheoir

CT, 1079. Doun she *falleth*

- (78) v 65-66 En aucune maniere

PN2 En aucune maniere *semblant*

CT, 928. No *semblant* of roialtee

Here Chaucer's *semblant* is no direct translation, but occurs in an expansion immediately following the French passage containing the word

- (79) v 67. Humble

B1 Humble et *benigne*

CT, 926-29 In pleyr. humylitee

But ful of pacient *benyngnytee*

- (80) v 14-15 Aies doncques bon courage et fort, *fay heu* a l'autre

PA (cf. BB). Aies bon courage et fort, *et fay heu* a l'autre

CT, 806 Be strong of herte, *and voyde* anon hir place

- (81) vi 19 *Et quant*

PA *Quant*

CT, 1079 *Whan*

- (82-83) vi. 30-31 Et maria sa fille tres haultement, et succeda en grande et bonne prosperité son filz comme son hertier.

PN7 Et maria sa fille haultement (82) *et grandement et tres honorablement selon son estat* (83) Et après ledit marquis succeda

son filz en grant prosperité et puissance au gré du pais et fut son
hertier et seigneur de la terre.

CT, 1130-32, 1135-36:

And richely his doghter maryed he

(82) *Unto a lord, oon of the worthieste*

Of al Ytaille

His sone succedeth in his heritage

In reste and pees, (83) *after his fader day*

(84) vi 32-33 Ceste hystorie est recité de la pacience de celle femme,
non pas tant seulement que .

PN7 femme *Grizelidiz* .

CT, 1142-43

This storie is seyde, nat for that wyves sholde

Folwen Grisilde

(85) vi 36 Souffrist

PA Souffri les *adversitez*

CT, 1146, 1157: *Adversitee*

(86) ii 40-41 Et tout ainsy qu'elle vouloit entrer en *leur* maison.

PN1 en *sa* maison

CT, 288 And as she wolde over *hir* thresshold gon.

"Hu," of course, may mean either "her" or "their," and is equally
close to "sa" or "leur."

(87) vi 21-22 Et lors tantost les bonnes dames qui la estoient la
devestirent

PA Et lors tantost les bonnes dammes qui la estoient, *après ce*
qu'elle fut revenue de paulmoisons, la devestirent.

CT, 1114-16

These ladyes, *whan that they hir tyme say*,

Han taken hire and into chambre gon,

And strepen hire

This is a weak correspondence, for Chaucer habitually makes
use of the locution, "whan that they hir tyme say" Cf, for in-
stance, *Merchant's Tale*, 1804, 1858, 1936, *Franklin's Tale*, 966,
1308, etc

(88) ii 13 *Monseigneur*

BB (cf PN4 PN2 PA). *Seigneur*.

CT, 299 *Lord*¹⁵

¹⁵ Four additional emendations have been introduced directly into my text of
PN3 These four are un, i 14, *qui desire*, iii 14, *n'ay*, v 77, and *se mervellent*,
v 100

APPENDIX

THERE are 218 passages in which one or more of the French manuscripts (excluding PN1¹) diverge from the others and in which the text of the *Clerkes Tale* gives some indication as to which reading Chaucer had under his eyes as he composed. These passages are listed below. When the text does not give the reading closest to Chaucer, I supply that reading in parentheses. Information as to how the manuscripts divide on each reading may be obtained by consulting the corpus of variants.

Pref. 5	lombart	I 39	souvent
Pref. 6	vaillaut	I 42	laisse
	poete	I 43	vous y offiez (m'offrés)
	appelez	I 53	promistrent
	Petrach	I 56	leur
Pref. 7	dont l'ame	II 5	le plus povre (lequel estoit le plus povre)
I. 1	Au pié		
	Saluces	II 6	un
I. 5	Wautier	II 8	vertus
I. 7	lignaige	II. 13	povre
	en bonnes meurs		ne sçay quans (quatre ou cinq)
I. 10	prenoit (prenoit tout)		
I. 12	ne se marier	II. 15	apportoit
	sur . . . choses	II 36	bonnes dames (hommes et bons gens)
I. 13	en tant que		
I. 14	un	II 43	Monseigneur (Seigneur)
I. 16	fait (est nous)		en (il est en)
I. 21	tous tes fais		
I. 24	aises	II 46	prist
I. 27	viellesce		tira
I. 30	reçoys	II. 48	quelconques (toutes les)
	tiens or tien		
	tiens commandemens	II 50	especiaulment
	(tien commande-ment)	II 53	en (et tout en)
	refuseroient	II. 57	due (mot dire)
I 31	Delivres	II. 58	le peuple
I 35	cusençon	II 60	la pucelle
I. 37	parolles (prieres)	II. 61	dist il
	seigneur (marquiz)	II 69	Je aussy
I. 38	dist il	II 75	honneur
			amez la

1 See note appended to the table of correspondences on p 193 above

II. 76-77	devestir . . . chief	III. 42	fillette
II. 85	beau	III. 43	plours
	peuple	III. 52	Neantmoins
II. 91	savoient qui . . . qui	III. 53	fillette (enfant)
II. 97	hommes et femmes	III. 55	mariee
II. 98	bien (bonté)	III. 58	il (ledit sergent)
	ainsi	III 63-64	comme . . . rendoit
II. 99	mais	III 64	de sa fille
	mariez	III. 66	tant (avant)
II. 101	chascun l'en tenoit (le tenoit le peuple)	III. 67	tous
II. 104	absent et dehors	III. 68	puis qu'il (quant il)
II. 105	nobles ou	III 69	Femme
II. 107	jugement	III. 71	et
II. 110	amé (amé qu'elle eust enffanté)	III 74	et . . . seigneur (<i>om.</i>)
		III 81	je t'ay recorde (recorderay)
III. 3	veez . . . je (assez tost après l'enffantement)	III. 82	riens
III. 5	essaier	III. 83	ces enffans
III. 5-6	laquelle . . . approuvee	III 81	choses
III 6	assez	IV. 5	se esmerveilla (il s'en merveille)
	essayee		tout troublé
III 7	de nuit	IV 6	ce
III 8	dire (dire en ceste ma- niere)	IV. 11	bencist
III 9	te		fille
III. 10	tu . . . maison	IV. 16	membres
III. 11	chiere	IV 23	lui
III. 13	une fille	IV 25	ces
III. 14	qui desire	IV 26	de mariage
III 18	sceu	IV 29	lui (li son courage)
III. 19	que	IV 40	sa
III 24	puet		ses
	plaire	IV. 41	faintes
III. 25	desplaise	IV. 41	autre
	perdie	IV. 17	ne . . . attendant (Ains attendoit touzjours)
III. 26	ay je mis (ay je)		que cil (moult humble- ment que cellui)
III 32	esprouvé (par avant plusieurs fois essaié)	IV 55	frere
	choses	V 6	ce temps pendant
III 35	contraint	V 11	est grant
	seigneurs	V 12	il ne me loise (je n'ose mie faire)
III. 36	prandre	V 14	en voic
III. 38-39	par . . . maniere	V 15	fort
III. 40	souspessonneuse		fay (et fay)

v. 18	elle (elle monseigneur)	v. 77-78	pourquoy . . . ce (je vuel combien)
v. 24	temps		
v. 24-25	je ne vail	v 80	dist elle
v. 27	chiez		elle (elle monseigneur)
v. 28	estre (demourer)		tant seulement
	morir	v 82	m'ennueray
v. 29	bieneureuse . . . vesve	v 88	et le filz
v. 31-32	ou plaisir	v 91	et . . . femme
v. 32-33	voulentiers me partiray	v 92	bel (belle que grant merveilles estoit de les veoir)
v. 33	A toutesfoiz (Mais quant ad ce que tu)		
v. 34	je le voy	v 94-95	si . . . ainsy
	quel voy (tel qu'il est tu scez bien)	v 100	se merveilloient
		v 102-03	de souler (<i>om</i>)
v. 41	chose	v. 104	vierge
	que ce	v. 109-10	belle ne plus
v 48	reporte	v 110	euresement
v 50	de pitié	v 111	Dieu
v. 52	dire (dire mot)	v 113	poingnes
	demeure (demeure dist il)	v 114	l'autre
		vi 4	regarda
v. 54	toute	vi 10	Et
	et deschausse	vi 12	n'ay eu (n'ay)
v 55	suivent	vi 15	ensemble (ensemble Et les a nourriz ma suer et introduis abier et a tout honneur faire comme tu le pues appercevoir)
	plusieurs (plusieurs gens)		Saichent
v 57	Et pere		moy j'av fait (que j'ay ce cy fait tant seullement)
v 60	vint (vient)		ce fait
	des cheval (d'elle et des gens qui la suyvoient)	vi 16	et non pas
v 61	la		Et quant (quant)
v. 63	demoura (ainsi de- moura)		laissa (laisse)
v 66	maniere (maniere sem- blant)	vi 17	estoient la (estoient la prindrent gracieuse- ment et)
	comme (car)	vi 19	
		vi 21	la devestirent (après ce qu'elle fut revenue de paulmoisons la devestirent)
v 67	tousjours mainte- nue (elle avoit touz- jours vescu en grant humilité)	vi 21-22	
v 68	Et ja le (ja ce)		ses
v. 77	ceans (seans)		revestirent (revestirent)
	n'ay		
	ce faire (faire aucune belle ordnanance)	vi. 22	

	tres honnorablement et en grant reve- rance)	vi. 32	femme (femme grizeli- diz)
		vi. 35	mais
vi. 23	grandement (grande- ment et richement)	vi. 36	souffrist (souffri les ad- versitez)
	chascun	vi. 36-37	ce . . . rendent (tout ainsi comme elle souffri les adversitez pacienment pour son mortel mary nous vueillons aussi pa- cienment porter et souffrir les adversitez et tribulacions de ce [illegible word] en rendant graces)
vi. 25	solennité (sollemnité et plus grant feste et plus joyeuse)		
vi. 28	serorge duquel (dit Janicolle pere de sa femme duquel)		
vi. 29-30	en sa maison		
vi. 30	tres haultement (haul- tement et tres hon- norablement selon son estat)	vi. 37	a Dieu (a dieu de tout ce qu'il nous envoie)
vi. 31	succeda (après ledit marquis succeda son filz)	vi. 39	tres griefment
		vi. 41-42	fragile humanité (fra- gillité humaine)

IV.

CHAUCER'S TREATMENT OF HIS SOURCES

Chaucer's Technique

IT has now been demonstrated that Chaucer derived his *Clerkes Tale* from two sources—a Latin and a French, the latter a rather close translation of the former. Some account has been given of each of these basic versions, and the two texts, as they appeared in the manuscripts from which the English poet worked, have been established. There still remains the interesting question of Chaucer's treatment of his sources. How did he use the two versions which lay before him? Upon which did he lean more heavily? Was the French translation consulted only in spots to help him over the difficulties of Petrarch's rhetorical "heigh style", or did he follow the French as his chief source, turning to Petrarch only here and there for occasional touches? And finally (these questions having been answered), what did Chaucer himself contribute to the story fathered by Boccaccio, godfathered by Petrarch? What omissions, additions, alterations did he feel impelled to make in Petrarch's tale, and what artistic purpose prompted the differences between his version and the versions from which he drew the story? These questions I shall attempt to answer in the present section of my study.

Few are the stanzas in Chaucer's poem which, when matched with the corresponding passages from the Latin and the French, do not reveal some hint as to the poet's relative dependence upon the two sources. To be sure, since the French translation is a quite close rendering of the Latin—even, frequently, to grammatical construction—some stanzas give no clue, and consequently there are patches of lines which Chaucer might just as easily have got from one source as from the other. But since Chaucer himself was following his originals pretty closely, the frequent hints which his diction and phraseology and shades of meaning afford are more than sufficient to enable us to deduce many facts of interest and importance concerning his treatment of his sources.

That he consulted both sources pretty constantly is beyond doubt. No explanation that he used a single manuscript bearing occasional glosses will fit the facts, whether we postulate a Latin manuscript containing French glosses, or a French manuscript containing Latin. Clear and unmistakable echoes of both sources

occur so frequently and so constantly that Chaucer must have had full texts of both French and Latin before him; and he must have consulted both of them regularly throughout the composition of the tale, from first stanza to last.¹ A study of the omissions and additions in his two sources seems alone sufficient to demonstrate this. For occasionally the French translator failed to carry over a passage (usually a short one) from his Latin model; and sometimes he added an original bit lacking altogether or only faintly suggested in Petrarch's recital of events. In no fewer than thirty-four passages did the French translator skip a Latin phrase or clause; and in twenty-eight of these passages, evenly distributed throughout the six parts of the tale, Chaucer took the

1. A detailed comparison of Chaucer's English text with the French and Latin texts of his sources reveals 186 lines of the English poem which reflect, in greater or lesser degree, the Latin source, and 292 lines which reflect the French source. In both cases, the lines are well scattered throughout all six parts of the poem. To illustrate how both the French and the Latin reflections recur constantly throughout the whole poem, I give below the numbers of the lines in which these echoes are to be found. It is with some diffidence that I offer these lists of specific line citations, for I am not unaware of the subjective element involved even in such an apparently objective task, but I am confident that, although another man's count might differ slightly from my own, his total figures would certainly bear out the general conclusions to which I come. I should add that these figures are based upon the texts as I print them in this study, including variant readings from the manuscripts.

Following are the 186 lines reflecting the Latin source. Prologue 18, 41-51. Part I 57-58, 59, 73, 77, 80, 85, 98, 109, 113-14, 117, 119, 124, 141, 145, 155-61, 163, 166, 171-73. Part II 197, 206, 218, 225, 228, 237, 257-58, 261, 288, 335-39, 356, 372-73, 382, 388, 392-93, 395, 399, 401, 413, 422-24, 427, 429, 435, 438-39, 442, 447-48. Part III 450, 454, 458-59, 465, 469, 491, 528, 533-34, 540-42, 563, 569, 575, 576, 583, 608. Part IV 615, 617, 619-20, 625, 640, 659, 664, 678, 680, 682, 698, 700, 703, 715-21, 753, 771, 774. Part V 785, 790, 792, 799, 805-06, 810-11, 814, 816-17, 839, 844, 847, 849, 866, 870, 877, 886-88, 907-10, 912-13, 926, 932-38. Part VI 910, 960, 972, 974, 978, 986-87, 989, 1022, 1028, 1030, 1037, 1045-46, 1049-51, 1063, 1074, 1077, 1082-85, 1121, 1129, 1137, 1145, 1148, 1156, 1164-65.

Following are the 292 lines reflecting the French source. Prologue 27, 29-32, 44, 46. Part I 63, 71, 74-74, 77-80, 83-84, 87, 93-94, 102, 112, 117, 119, 123, 127-28, 131, 137, 141-12, 144, 152-53, 168, 170, 176, 192-93. Part II 198, 204-06, 209, 211, 213, 217, 219-23, 233-34, 242-43, 246-48, 253-54, 261, 265, 268, 278-79, 288, 289-90, 297-99, 302, 311-12, 317-19, 324, 332-34, 348, 350-51, 368, 370, 375-76, 395, 397, 403, 405, 415-16, 418, 422, 426, 430-31, 433-34, 438, 442-44. Part III 450, 451, 456, 459, 461, 464-66, 470-73, 478, 482, 484, 486, 490, 492-94, 500, 511-13, 519-21, 527, 534-36, 539, 543, 548, 569, 575, 578, 582-83, 596-97, 599-601, 603-04, 607. Part IV 610-11, 617, 624, 633-34, 638, 645, 659, 666-69, 672-74, 676, 678, 690, 692, 694-96, 702, 709, 729-30, 738, 746, 754-55, 757, 761-62, 765, 770. Part V 786, 792-93, 795-97, 799-800, 806-07, 809, 814-17, 819, 824, 829, 833-34, 843, 848, 862-63, 865, 869, 872, 890-93, 895, 897, 899-900, 905, 911-13, 915-19, 925-26, 928-29. Part VI 939, 946-47, 953-54, 958, 961-62, 965, 967, 977, 982-83, 992-93, 1011, 1013, 1016, 1023, 1034, 1041, 1044-45, 1053, 1063, 1069, 1071, 1073, 1075-76, 1079, 1114-15, 1118-20, 1122-23, 1125-26, 1131-32, 1134-36, 1142-43, 1146, 1149-51, 1155-57, 1160.

omitted words from the Latin manuscript before him, and included the slighted details or bits of action in his own account.² On twenty-two other occasions, he noticed elements in his French manuscript which were quite lacking in the Latin version; and these new elements, likewise well scattered throughout the whole tale, he also incorporated into his own version.³ Thus he eked out the recital in one manuscript by the recital in the other, laying both under contribution for the fuller version which he gave in his poem.

Although he thus used both versions from first to last, he generally relied more fully upon the French. Echoes of the French text are much more frequent than echoes of the Latin. Based upon the number of lines in the *Clerkes Tale* giving some hint as to their derivation, the ratio is about 5 to 3 in favor of the French.⁴ Moreover, the intervals between such echoes are much shorter in the French than in the Latin: that is, there occur in the text of Chaucer's poem rather frequent patches of considerable length in which no definite echo of the Latin text appears,⁵ but such lengthy stretches between lines reflecting the French text are much less common.⁶ The conclusion that Chaucer leaned more heavily upon the French is inescapable.

To illustrate this greater dependence upon the French, I cite below a generous passage drawn from the opening of Part v. Traces of the French source are put into italics; of the Latin, into bold-face type Chaucer will be found, of course, to echo both originals; but his chief dependence upon the French is revealed not only by frequent verbal echoes but also by close similarity

2 The twenty-eight passages are found in the following lines of Chaucer's poem Prologue 41-51 Part I 155-61, 163, 171-72 Part II 258, 335-39, 356, 372-73, 447-48 Part III 450, 491, 528 Part IV 619-20, 703, 715-21, 753, 779 Part V 785, 790, 814, 887-88, 907-10, 932-38 Part VI 1049-50, 1077, 1074, 1082-85, 1164-65

3 These twenty-two elements (ranging in importance from a single striking word to whole sentences or groups of sentences) are found in the following lines Prologue 27-32 Part II 234, 254, 278-79, 290, 317, 350, 375-76, 464 Part III 534-36 Part IV 761-62 Part V 807, 809, 890, 915-17 Part VI 982, 993, 1069, 1076, 1079, 1115, 1118-20

4 Two hundred ninety-two lines reflecting the French as against 186 lines reflecting the Latin See footnote 1 above

5 This does not mean that Chaucer did not consult the Latin in the composition of the lines in question, it means merely that he left no clear trace of having consulted it As indicated earlier, there are whole stanzas in which no clear trace of either French or Latin source is discernible, though of course he must have employed either or both in the writing of the stanzas

6 Of intervals three stanzas or more in length (i.e., over twenty-one lines), there are ten for the Latin to only one for the French Of intervals two stanzas or more in length (i.e., over fourteen lines), there are twenty-one for the Latin to thirteen

throughout almost the whole of the passage in grammatical construction and turn of phrase.

CHAUCER

ANONYMOUS

1

Among al this, after his wikke
usage,
This *markys*—yet his wyf to tempte
moore
To the outtreste preeve of hir cor-
age,
Fully to han experience and loore
If that she were as stidefast as
bifoore—
He on a day, in open audience,
Ful boistously hath seyde hire this
sentence.

Et ce temps pendant le *mar-
quis*, vueillant sa femme plus que
devant essayer et tenter, vint a elle
et lui dist

PETRARCH

*Hec inter Valterius, solito ut uxorem retemptaret ingenio, doloris
ac pudoris ad cumulum, in publicum adducte coram multis, "Satis,"*

for the French I list below all these intervals of fourteen or more lines in which
(according to my judgment) appear no conclusive echoes of the source indicated

Latin Source	French Source
46 (288-335)	34 (1079-1114)
36 (491-528)	20 (548-569)
35 (1085-1121)	19 (709-729)
32 (989-1022)	18 (376-395)
31 (721-753)	18 (992-1011)
26 (261-288)	18 (376-395)
23 (173-197)	17 (993-1011)
22 (585-608)	17 (872-890)
21 (817-839)	16 (351-368)
21 (469-491)	16 (494-511)
20 (542-563)	15 (176-192)
19 (237-257)	14 (153-168)
19 (940-960)	14 (494-509)
18 (888-907)	
18 (640-659)	
17 (753-771)	
16 (849-866)	
16 (339-356)	
15 (356-372)	
15 (682-698)	
14 (625-640)	

CHAUCER

ANONYMOUS

2

"Certes, Grisilde, I *hadde ynogh plesance*
To han yow to my wyf for youre goodnesse,
 As for youre trouthe and for youre obeisance,
 Noght *for youre lynage* ne for youre richesse,
 But now *knowe I* in verray soothfastnesse
 That in greet *lordshipe*, if I wel avyse,
 Ther is greet servitude, in sondry wyse

3

"I may nat doon as every plowman may
My peple me constreyneth for to take
 Another wyf, and crien day by day,
 And eek the pope, rancour for to slake,
 Consenteth it, that dar I undertake.
 And troweliche, thus muche I wol yow seye—
 My newe wyf is comynge by the weye.

4

"Be strong of herte, and voyde anon hir place.
 And thilke dower *that ye broghten me,*
Taak it agayn, I graunte it of iny grace

"Griseldis, je ne te veul riens celer et vueil que tu saches que j'*avoie* grant *plaisir de toy avoir a femme pour les biens* et vertus que je savoye estre en toy, et non pas *pour ton lignage*, comme tu le dois savoir, mais *je congnois* maintenant que toute grande fortune et *seigneurie* est grant servitude, car il

ne me loise ce qu'il loise et puet faire un povre homme. Mes *gens me contraignent*, et le pape consent, que je *preigne* une autre

femme, qui est ja en voie et sera tantost cy

Aies doncques bon couraige et fort, fay lieu a l'autre, et *pren* le douaire *que tu apportas avecques moy* et t'en *retourne* en la maison *de ton pere* Ainsi est des choses nul n'est seur en son estat."

PETRARCHI

inquit, "tuo coniugio delectabar, mores tuos non originem respiciens, nunc quoniam, ut video, magna omnis fortuna servitus magna est, non michi licet quod cuilibet liceret agricole. Cogunt mei, et papa consentit, uxorem me alteram habere, iamque uxor in via est statimque aderit. Esto igitur forti animo, dansque locum alteri, et dotem tuam

CHAUCER

ANONYMOUS

Retourneth to youre fadres hous,"
 quod he.
 "No man may alwey han prosperitee.
 With evene herte I rede yow tendure
 This strook of fortune or of aventure."

5

And she answerde agayn in patience.
 "My lord," quod she, "I woot, and wiste alway,
 How that bitwixen youre *magnificence*
 And my *poverté* no wight kan me may
 Maken *comparison*, it is no nay.
 I ne heeld me nevere digne in no manere
 To be youre wyf—no, ne youre *chamberere*."

6

"And in this hous, ther ye me lady maade—
 The heighe God take I for my witenesse,
 And also wysly he my soule glaadel—
 I nevere *heeld* me lady, ne maistresse,
 But humble *servant* to youre worthynesse,
 And evere shal, whil that my lyf may dure,
 Aboven every worldly creature"
 (785-826)

A ce dist elle: "J'ai tousjours sceu et tenu que entre ta grant *magnificence* et mon humilité et *povreté* n'avoit nulle *comparaison*, ne moy oncques je ne dis mie seulement d'estre ta femme, mais d'estre ta *chamberiere* ne me reputay digne."

Et j'en appelle Dieu en tesmoing, qui scet tout, en ceste tienne maison ou tu m'as fait dame, ay tousjours en cuer et me suy *tenue* pour ta *chamberiere* et *servente*." (v. 6-23.)

PETRARCHI

referens, in antiquam domum equa mente revertere Nulla homini perpetua sors est." Contra illa, "Ego," inquit, "mi domine, semper scivi inter magnitudinem tuam et humilitatem meam nullam esse proportionem, meque nunquam tuo, non dicam coniugio, sed servicio dignam duxi, inque hac domo, in qua tu me dominam fecisti, Deum testor, animo semper ancilla permansi." (v. 1-15.)

The first stanza in this passage clearly follows the fuller Latin text, to which Chaucer turned because it amplified the bare opening sentence in the French version. Beginning with the second stanza, however, and throughout the rest of the selection (except for only a few lines), Chaucer seems to follow the French fairly closely—occasionally slavishly. The second stanza amounts almost to a literal translation, diction and construction corresponding throughout; likewise the next-to-last stanza is a close rendering, and grammatical structure and method of expansion in the first half of the fourth stanza and in the last stanza are markedly similar to structure and expansion in the French source. The Latin, to be sure, is never quite deserted, Chaucer always has his eye upon it, and on no fewer than three occasions in the six stanzas given above he draws from it short passages which are lacking in the French (ll. 785, 790, 814), but for all this it is the French which serves as his most constant guide; it is the French which most frequently determines his diction and manner of expression.

Although Chaucer relied chiefly upon his French source, there is some evidence that his original intention was to give more emphasis to the Latin than he did. In fact, in Part I of his poem he draws almost equally from the Latin and from the French, if we may judge from the relative number of lines which give some hint as to whence they are drawn. In Part II, however, this equilibrium soon is destroyed, and, perhaps lured on by the greater ease of translating the French,⁷ he used the latter almost twice as freely as the Latin. In Part III the emphasis grows even stronger in favor of the French. he seems to have relied upon it thrice as frequently as upon the Latin. The remaining parts reveal a reversion to more nearly equal dependence upon the two sources—greater emphasis, of course, being always placed upon the French translation.⁸ It is

7 Says Philippe de Mézières of the difficulty of Petrarch's Latin in the *Griseldis* letter "Et est escripte l'istore par le dit docteur maistre Fransoys Patrac *en latin hault et poetique et fort à entendre à ceulx qui n'ont pas acoustumé à lire tel latin*" (Prologue, 94-97, in Golenistcheff-Koutouzoff, p. 156.) Italics are mine.

8 The number of lines reflecting each source, listed by parts, follows

	Latin Source	French Source
Prologue	12	7
Part I	28	32
Part II	37	67
Part III	18	47
Part IV	24	36
Part V	35	48
Part VI	32	55
Totals	186	292

also interesting to note that in the opening stanza of every part (except the fourth, where it is the second stanza), there are marked signs of close reliance upon the Latin; in Parts III and V the whole first stanza is obviously fashioned after Petrarch's sentences. In general, Chaucer seems to have started out with the intention of relying about equally upon his two sources; but his purpose did not hold for long, and he soon yielded to the natural temptation of leaning more heavily upon the French redaction, which, because of its greater simplicity and smoother flow, lent itself more easily to conversion into English verse.

The simultaneous employment of two different sources, one a translation of the other, has left in Chaucer's poem some interesting traces of the manner in which he worked. Apparently, Chaucer's method of procedure was to read a passage in Petrarch's Latin, then to read the corresponding passage in the French translation, and finally, under the immediate influence of this double recital, to set down his own version, thus, stanza after stanza, the *Clerkes Tale* developed. Hence, we find numerous passages in Chaucer's poem in which occur mingled echoes of both Latin and French originals, clearly betraying the fact that Chaucer had just perused them both before composing his own lines. Look, for instance, at the following stanza, which is to be found well along in Part II:

CHAUCER

And shortly forth this tale for to
chace,
I seye that to this newe markysesse
God hath swich favour sent hire
of his *grace*
That it ne semed nat by liklynesse
That she was *born and fed* in
rudenesse,
As in a cote, or in an oxe stalle,
But *norissed* in an emperoures
halle. (393-99)

ANONYMOUS

Or crut *Dieu et envoia* tant
grace en celle femme que non pas
en povre maison de villaige mais
en hostel royal sembloit estre
nourrie et avoir esté *nee* (II 88-
90)

PETRARCH

Brevi dehinc inopi sponse tantum divini favoris affulserat, ut non in casa illa pastoria sed in aula imperatoria educata atque edocta videretur (II. 77-79)

In this stanza, echoes of both sources are mingled in hodge-podge fashion. Much more commonly, however, Chaucer's em-

ployment of a double source led him to an alternation of emphasis. That is to say, after reading the passage in both his sources, he naturally preferred one to the other, and set about rendering the preferred source rather closely, ignoring the other for the nonce, or at most drawing only a word or two from it. The result frequently is a group of lines obviously reflecting the French source, then a group obviously reflecting the Latin, and so forth. Turn back, for instance, to the selection of six consecutive stanzas given just a few pages earlier in this chapter.⁹ In the first stanza of this selection, which begins Part v, Chaucer clearly is rendering the Latin source, which he has preferred because of its greater completeness. In the second stanza, he switches his allegiance to the French, and follows it slavishly. The third stanza is somewhat colorless, lacking very definite indications of source. In the first half of the fourth, he is again under the dominating influence of the French, but the concluding lines of this stanza and the opening of the next are written with the Latin uppermost in mind. The two final stanzas are obviously French through and through, except for Chaucer's own additions.

Whether Chaucer was conscious of it or not, this alternation of emphasis seems to be a regular feature of his use of double sources. Another marked instance of it occurs in the following lines from the middle of Part III.

CHAUCER

"This childe I am comanded for to
take—"

And spak namoore; but *out the*
child he hente,

Despitously, and gan a cheere
make

As though he wolde han slayn it
er he wente.

Grisildis moot al suffren and con-
sente,

And as a lamb she sitteth meke
and stille,

And leet this crueel *sergeant* doon
his wille.

ANONYMOUS

"Commandé m'est de prandre
cest enfant." Et en ce disant, *ainsi*
qu'il vouldist faire crueuse et mau-
vaise chose, comme le monstroït
par signes, prist l'enfant par rude
et lourde maniere

PETRARCH

"Iussus sum hanc infantulam accipere, atque eam—" Hic sermone
abrupto, quasi crudele ministerium silencio exprimens, subticuit. Sus-

CHAUCER

Suspicious was the diffame of
this man;

Suspect his face; suspect his
word also;

Suspect the tyme in which he
this bigan. (533-42)

ANONYMOUS

Ce *sergent* estoit tenuz pour cru-
eux homme, et estoit de laide fi-
gure, et a heure souspessonneuse
estoit venuz, et parloit comme
homme plain de mauvaïse vou-
lente. (III 36-41.)

PETRARCH

pecta viri fama, suspecta facies, suspecta hora, suspecta erat oratio.
(III 29-33)

The first stanza, with its emphasis upon the cruel seizure of the child, is manifestly inspired by the French expansion, and the concluding "suspect" series is just as manifestly based upon the Latin, of which it is a literal translation ¹⁰

Sometimes this see-saw dependence, now upon one source, now upon the other, is brought about by the omission in one of the originals of a passage which is therefore required of the other. Take, for instance, the following stanzas occurring toward the end of Part II:

CHAUCER

1

"This is ynogh, Gysilde myn,"
quod he.

And forth he gooth, with a ful
sobre cheere,

Out at the dore, and after that
cam she

And to the *peple* he *seyde* in this
manere,

"This is my wyf," quod he, "that
standeth heere

Honoureth hire and loveth hire, I
preye,

Whoso me loveth. Ther is namore
to seye."

ANONYMOUS

"C'est assez," dist il, et amsy la
fist amener devant tous en pu-
blique et *dist au peuple* "Ceste,"
fait il, "ma femme et vostre dame
est *Honnorez la, amez la* Et se
vous m'avez chier, *je vous prie,*
aiez la tres chiere."

PETRARCH

"Satis est," inquit ille, sic in publicum eductam populo ostendens,
"Hec," ait, "uxor mea, hec domina vestra est, hanc colite, hanc amate,
et si me carum habetis, hanc carissimam habetote." Hinc ne quid reli-

10 Other examples of this alternation of emphasis upon the two sources may be found at ll 92-98, 449-62, 883-93, 974-77, 981-87

CHAUCER

ANONYMOUS

2

And for that nothyng of hir olde
geere

She sholde brynge into his hous,
he bad

That wommen sholde dispoillen
hire right theere,

*Of which thise ladyes were nat
right glad*

*To handle hir clothes, wherinne
she was clad*

But nathelees, this mayde bright
of hewe,

Fro foot to heed, they clothed han
al newe. (365-78.)

Et incontinent la commanda a de-
vestir toute nue et du pié jusques
au chief la fist revestir de neuves
robes tres richement par les bon-
nes dames qui la estoient. La-
quelle chose firent moult honteuse-
ment pour le regart des vilz et
povres vestemens qu'elles lui des-
vestoient aux precieuses que on lui
vestoit. (II 73-80)

PETRARCHI

quiarum fortune veteris novam inferret in domum, nudari eam ius-
sit, et a calce ad verticem novis vestibus indui, quod a matronis circum-
stantibus ac certatim sinu illam gremioque foventibus verecunde ac
celeriter adimpletum est. (II 62-69.)

Both sentence formation and diction connect the first stanza, especially the second half of it, with the French translation, and likewise the middle lines of the second stanza, expressing an attitude which is almost the direct antithesis to that expressed in the corresponding lines of the Latin, clearly come from the French. But between the two passages of French derivation is sandwiched one which must have come from the Latin, since the French translator neglected to include it in his version.¹¹

Chaucer's employment of a double source not infrequently led him to still another characteristic trick of composition, namely, double translation. Having rendered a passage from his Latin source (let us say), he would then turn to the French and do it all over again in a few additional, repetitious strokes. For a good instance of such double translation, observe the lines below in which Chaucer records the opening of Walter's speech initiating his wife's trials:

11. Additional passages in which the alternation of emphasis is due to omission in one source or the other are: II 332-40, 491-94, 904-17, 1079-85

CHAUCER

ANONYMOUS

And seyde thus, "Grisilde," quod
 he, "that day
 That I yow took out of youre
 pouere array
 And putte yow in estaat of heigh
 noblesse—
 Ye have nat that forgeten, as I
 gesse?

"I seye, Grisilde, this present *dignitee*
In which that I have put yow, as
I trowe,
Maketh yow nat forgetful for to
be
 That I yow took in pouere estaat
 ful lowe (466-73)

Et lui va dire: "Tu sces bien,
 Griseldis,—et je croy que la *dignité*
ou je t'ay mis ne te fait ou-
blier l'estat ou je te pris," etc. (III.
 8-10.)

PETRARCH

Sic alloquitur "Nosti, O Griseldis,—neque enim presenti fortuna te
 preteriti tui status oblitam credo," etc. (III 5-7)

Here the periodic opening sentence, concluding with its close translation of "oblitam credo," must have been derived from the Latin source, and the last four lines are indubitably a literal translation of precisely the same passage from the French

A similar instance of double translation occurs toward the end of Part II in the recital of Griseldis' public virtues. Here are the stanzas.

CHAUCER

ANONYMOUS

1
 But eek whan that *the cas re-*
quired it,
 The *commune* profit koude she *re-*
dresse
 Ther nas discord, rancour, ne
 hevynesse
 In al that land that she ne koude
apese,
 And *wisely* brynge hem alle in
 reste and ese.

Mais, ou *le cas le requeroit*, la
 chose publique *adresçoit* et pour-
 veoit, son seigneur absent et de-
 hois, les descors du pays et con-
 tencions si s'esmouvoient entre no-
 bles ou autres gens, abaissoit et
appaissoit tres saigement.

PETRARCH

Sed ubi res posceret, publica etiam obibat officia, viro absente, lites

CHAUCER

ANONYMOUS

2

Though that hire housbonde absent were anon,
 If gentilmen, or othere of hire contree,
 Were wrothe, she wolde bryngen hem aton,
 So wise and rype wordes hadde she,
 And juggementz of so greet equitee,
 That she from hevene sent was, as men wende,
 Peple to save and every wrong tamende (430-41)

Tans beaux et saiges parlers et responses, tant grant discrecion et hault jugement avoit en elle, que plusieurs la tenoient et disoient estre envoiee des cielz au salut du bien commun publique (II. 103-09.)

PETRARCH

patrie nobilumque discordias dirimens atque componens tam gravibus responsis tantaque maturitate et iudicij equitate, ut omnes ad salutem publicam demissam celo feminam predicarent. (II. 92-97)

The first five lines of this selection from Chaucer's poem, with their frequent echoes of the French, were clearly written with that version uppermost in the poet's mind, whereas the second stanza, echoing the Latin, constitutes a double, fuller translation of the three lines (432-34) immediately preceding it. This phenomenon of double translation, interesting in itself as one of Chaucer's habits of composition, is but a special type of that alternation of emphasis which has been pointed out as characteristic of Chaucer's workmanship when he is handling two sources closely related to each other.¹²

Chaucer has made no changes in the sequence of events which he found in his sources. Indeed, discounting his frequent expansions, his infrequent short omissions, and one slight abridgment,¹³ it may be said that his tale is a sentence-for-sentence rendering, and in not many more than half a dozen passages is there so much as the displacement of one of the sentences.¹⁴ The most important

12 Additional instances of double translation occur at II 83 and 86, 116 and 119, 233 and 237, 536 and 544, and perhaps also at 739-48.

13 At the recital of the sergeant's second visit to Griseldis, in II 673-83. Of course, Petrarch's geographical proem is also abridged by Chaucer, in the tale proper, but this was suggested to the English poet by a similar abridgment in the French translation.

14 Chaucer's sentence order varies from that in his sources in the following lines 87-90, 150-75, 276-94, 546-61, 636-38, 686-95, 896-900, 1128-34.

of these displacements Chaucer probably fell into through his method of reading first a bit of one source, then the corresponding bit of the other, before writing his own lines. Since the French is a very close translation, following exactly the order of the Latin, the method worked smoothly—until the French and Latin did not match each other. Now, the French translator did not carry over the five lines of the Latin in which Petrarch has Valterius express disbelief in heredity (l. 57–62 in the Latin text); consequently, the Latin and French texts did not match, and so occurred Chaucer's confused order (in comparison with his sources) at lines 150–75. The juxtaposition of the statement in Chaucer's lines 150–51 (I promise to marry) with the statement in his lines 152–54 (I release you from the task of choosing my wife)—although in Petrarch they are separated from each other by the discussion of heredity—is thus explained by their juxtaposition in the French version, and the fact that Chaucer's stanza translating the Latin comment on heredity is inserted between two passages which are adjacent in Petrarch's text seems to indicate that the stanza in question was put into its present position after those preceding and following it had been composed.

This brief study of Chaucer's technique in the handling of his sources has given us an interesting glimpse of the poet in his workshop. We have been able to watch him as he progressively scanned corresponding bits of his double originals, before composing his own stanzas, we have observed how he leaned heavily upon one favored source, but constantly consulted the other, too, and we have also perceived some of the tricks of composition which, consciously or unconsciously, he developed in dealing with his double sources. In the observations which have made these glimpses possible, and in all of our study thus far, we have been dealing principally with similarities between Chaucer and his sources. A study of similarities teaches us much, but it is perhaps chiefly valuable in that it makes the *differences* stand out in so much the bolder relief. And primarily to the differences must we turn if we are to study how a man of genius transforms indifferent originals into works of art bearing the distinctive mark of his own peculiar excellence. The next chapter of this study, therefore, will deal with Chaucer's own contributions to the tale, with the modifications and expansions which he has introduced into the story—in a word, with his originality in dealing with the two versions from which he drew his *Clerkes Tale*.

Chaucer's Originality

ALTHOUGH, as revealed in the preceding chapters, Chaucer followed his sources closely, paraphrasing them as he went along, frequently retaining even their diction, turns of phrase, and grammatical construction, yet he made important and significant changes in characterization, in narrative technique, and in the whole tone and spirit which inform the tale. This almost magical transformation Chaucer achieves through frequent expansion, through occasional suppression, through appropriate selection when his two sources offer variant readings, and above all through a general heightening of all effects, in which the essential qualities of all characters and situations are seized upon, emphasized, and set out in bold relief, frequently with telling and vivid contrasts of one element against another.

His treatment of the sergeant is characteristic of his method. In Petrarch, this minion of Walter's is a colorless figure, sent to perform a cruel mission, suspicious in reputation and appearance but polite in speech and action, expressing the heinousness of his commission only by sudden silence, as though he shrink from giving utterance to such a deed, either through his own tenderness of heart or out of consideration for the feelings of the marquise. How different is the sergeant whom Chaucer gives us! Instead of the polite, considerate, almost compassionate figure of Petrarch's imagining, we have a harsh, crude, cruel, unfeeling creature who rudely snatches the little child from its crib, and with malevolent grimace seems to express a will to murder it before the very eyes of its mother.

"This child I am comanded for to take—"
 And spak namoore, but out the child he hente,
 Despitously, and gan a cheere make
 As though he wolde han slayn it er he wente
 (533-36)

So much was suggested to Chaucer by his French source,¹ but Chaucer, adopting the French translator's alteration, goes further and heightens the effect at numerous other points. Losing no op-

1 See correspondences 27-29 on p. 140 above.

portunity to paint the sergeant in dark, sinister, wicked colors, on the very first mention of the character Chaucer classes him with such folk as can

Doon execution on thynges badde,
(522)

and a little later characterizes him as "this crueel sergeant" (539)—both of which touches are absent in the sources. After Griseldis' piteous petition that the little body of her daughter may be put in the earth lest it be desecrated by the ravages of birds and beasts, Chaucer again emphasizes the unfeeling cruelty of the sergeant by adding.

But he no word wol to that purpos seye,
But took the child and wente upon his weye.
(573-74.)

Similarly, after the same request as to the son:

But she noon answer of hym myghte have,
He wente his wey as hym nothyng ne roghte.
(684-85)

These latter elements, lacking in both his French and Latin sources, are added by Chaucer in the pursuit of his artistic purpose to heighten the cruelty of the sergeant. Not only does he add bits to this end, he also suppresses one short passage, present in both originals, which tends to humanize the sergeant through revealing, however slightly, sympathy with the marquise. When Petrarch's sergeant takes away Griseldis' son, he first excuses himself as unwillingly obeying commands which he is forced to execute, and with many pleas seeks forgiveness of Griseldis for causing her such grief.

*Qui multum excusata necessitate parendi, multumque petita venia
siquid ei molestum aut fecisset aut faceret, quasi immane scelus acturus
poposcit infantem* (iv. 28-31)

Similarly the French translation reads

Lequel sergent, *en soy excusant comment il lui convenoit obeir*, ainsi comme se il vouldist faire une grande inhumanité, demanda l'enfant comme il avoit fait l'autre (iv. 6-9)

Now, Chaucer omits the italicized passages, for they are the opposite to what he wishes to say, and in their place he substitutes the

observation that the sergeant was even more cruel in his seizing of the son than he had been in the seizing of the daughter:

This ugly sergeant, in the same wyse
That he hire doghter caughte, *right so he—*
Or worse, if men worse kan devyse—
Hath hent hire son that ful was of beautee.
(673-76.)

A similar artistic purpose guides Chaucer's portrayal of the marquis Walter. Without dwelling upon the character of the marquis, Chaucer, by little added touches, a word here, a short phrase there, makes him seem more obstinately wilful, more heartless, more cruel than he is made out to be in Petrarch's tale. Singly, the alterations seem of little significance, but collectively they undoubtedly leave a far less favorable impression of Walter than one would gain from the Latin or French versions.

Somwhat this lord hath routhe in his manere,
But nathelees his purpos heeld he stille—
As looides doon whan they wol han hir wille
(579-81)

These are the words with which Chaucer describes Walter's reaction to the sergeant's account of Griseldis' pathetic farewell to her daughter. The last line is original with Chaucer, and so is the "somwhat," which considerably reduces the lord's compassion from the strong "*Vehementer paterna animum pietas movit*" (III 43) of Petrarch, and the equally strong "*Il fu meu de grant pitié*" (III 51-52) of the French translator. Again, in Chaucer's account, Walter's plan of the feigned bulls is motivated by "his cruel purpos" (740), an expression not found in Latin or French source, and later on, Petrarch's "*solito ingenio*" (v. 1) is rendered as "after his *wikke* usage" (785). When Walter dismisses Griseldis and sends her back to her father's house, he speaks to her, Chaucer tells us (though both sources are silent on the matter), "ful boistously" (791). Perhaps the most unkind cut of all is Walter's quietly ironic addition, after he has told Griseldis to take back her dowry with her: "I graunte it of my grace"! (808). Finally, as in his portrayal of the cruel sergeant, Chaucer suppresses a passage which he apparently feels will reveal Walter in too favorable a light. In both the Latin and the French originals, when Walter grants the single shift in response to Griseldis' request, he cannot restrain his tears, but weeps copiously.

Abundabant viro lacrimae, ut contineri amplius iam non possent, itaque faciem avertens, "Et camisiā tibi unicā habeto," verbis trementibus vix expressit, et sic abiit illacrimans. (v. 35-38.)

Lors ploura forment de pitié le marquis si que a paine contenir se pouoit, et ainsi, en tournant son visage, en parler tout troublé, a paine puest dire, "Doncques te demeure celle que tu as vestue." (v. 50-52.)

Note, however, how Chaucer omits the italicized passages, avoiding the reference to tears, and somewhat toning down Walter's compassion for his wife

"The smok," quod he, "that thou hast on thy bak,
Lat it be stille, and bere it forth with thee"
But wel unnethes thilke word he spak,
But wente his wey, for routhe and for pitee.

(890-93.)

In addition to revealing an unfavorable attitude toward Walter through these alterations in character-portrayal, Chaucer does not hesitate to speak out openly as narrator. He flatly, unequivocally, almost vehemently expresses disapproval of the marquis' actions.

He hadde assayed hire ynogh bifore,
And foond hire evere good. What neded it
Hire for to tempte, and alwey moore and moore?
Though som men preise it for a subtil wit,
But as for me I seye that yuele it sit
To assaye a wyf whan that it is no nede,
And putten hire in angwyssh and in drede

(456-62.)

The first and fourth lines are to be found in the sources, but the rest of the stanza is the poet's own expansion, uttered just before Walter takes Griseldis' daughter from her. Similarly, through a few added lines not present in the originals, the poet cries out against Walter's plan of further trial through removal of the son.

O, nedelees was she tempted in assay!
But wedded men ne knowe no mesure
Whan that they fynde a pacient creature!

(621-23)

In this express disapproval of Walter's actions, and in a generally unfavorable portrayal of the marquis' character, Chaucer more nearly approaches the attitude of Boccaccio than of Petrarch, assuming a point of view about midway between the two.² Since

2 For a comparison of Petrarch's and Boccaccio's attitude, see pp. 13-14 above

Chaucer did not know Boccaccio's novella, this is significant evidence of at least one element of kinship in the quality of genius which animated two great story-tellers.

As Chaucer speaks out in criticism of Walter's actions, so he is moved to express condemnation of the fickle people who, pleased with the novelty of having a new lady, commend the marquis for casting off his faithful wife. Two stanzas (995-1008), of which no hint appears in the sources, does Chaucer give over to this attack upon those who condone the marquis' actions. It is another instance, bolstering those already given, which tellingly illustrates how the poet gives utterance to marked disapproval of Walter's deeds.

Chaucer's artistic purpose in thus emphasizing the unkindness of Walter and the cruelty of the sergeant becomes clear when we turn to his treatment of Griseldis. As Chaucer has seized upon and heightened the essential qualities of Walter and the sergeant (essential in the development of his story), so he seizes upon and heightens the essential qualities of Griseldis—namely, her gentleness, her meekness, her submissiveness. The loving tenderness of Griseldis shows more tender in the presence of the reckless cruelty of the sergeant, her humility and submissiveness show more humble in the presence of the wilful unkindness of her lord. Look again at the following stanza, of which the first half has already been quoted to illustrate Chaucer's heightening of the sergeant's cruelty

"This child I am comanded for to take—"
 And spak namoore, but out the child he hente,
 Despitously, and gan a cheere make
 As though he wolde han slayn it er he wente
Grisildis moot al suffren and consente,
And as a lamb she sitteth meke and stille,
And let this crucl sergeant doon his wille
 (533-39.)

The last three lines, quite original with Chaucer, strikingly set forth Griseldis' meekness—all the more so because of the emphasis in the preceding lines upon the sergeant's unnecessary cruelty. In the further account of this same incident, we find other important additions in which Chaucer stresses the qualities of his heroine

But atte laste, to speken she bigan,
And mekely she to the sergeant preyde,
So as he was a worthy gentilman,
That she moste kisse hire child, er that it deyde.

And in hir barm this litel chld she leyde,
 With ful sad face, and gan the chld to kisse,
And lulled it, and after gan it blisse.

*And thus she seyde, in hire benigne voys
 "Fareweel my child! I shal thee nevere see,
 But sth I thee have marked with the croys
 Of thilke Fader—blessed moote he be!—
 That for us deyde upon a croys of tree,
 Thy soule, litel chld, I hym bitake,
 For this nyght shaltow dyen for my sake"*

I trowe that to a norice in this cas
 It had been hard this reuthe for to se.
 Wel myghte a mooder, thanne, han cryd "allas!"
*But nathelees, so sad stidefast was she
 That she endured al adversitee,
 And to the sergeant mekely she sayde,
 "Have heer agayn youre litel yonge mayde"*

(547-67)

The italicized lines, absent in both originals, are Chaucer's own. These expansions, with their addition of Griseldis' meek request that she might kiss her little daughter farewell, and her stanza-long speech to the child as she holds it in her arms, put before us with moving pathos the tender love and perfect submission of the heroine.

In other additions to his sources, Chaucer similarly emphasizes Griseldis' humble acquiescence in her husband's will. When Walter tells her that her son must share the fate of her daughter, she replies (with words lacking in both French and Latin versions)

Naught greveth me at al
 Though that my doughter and my sone be slayn
 At youre comandement. (647-49)

At the end of Part v, in a passage almost two stanzas long (927-38) in which the originals are greatly expanded, Chaucer dilates on Griseldis' "patient benyngnytee" (929) and "humblesse" (936) after her return to her father. And when, somewhat later, Walter recalls her to the palace, she with

Glad visage
 Nat with no swollen thoght in hire corage,
 Cam at his heste, and on hire knees hire sette,
 And reverently and wisely she hym grette
 (949-52)

—which recalls a similar gesture of subjection (also added by Chaucer), much earlier in the tale, when Griseldis first met her lord:

And doun upon hir knes she gan to falle,
And with sad contenance kneleth stille,
Til she had herd what was the lordes will.
(292-94.)

In all these additions to his sources, Chaucer's purpose obviously is to heighten Griseldis' humble obedience to the will of her lord and husband.

Although Chaucer thus emphasized Griseldis' submission to Walter, he was not unaware of the danger which beset such an emphasis—namely, the danger that she might become wholly colorless, without thought or character of her own. To counteract this, he renders her submissiveness as active as possible, rather than passive—imparts a certain emphatic quality to her will which gives it the nature of separate existence rather than that of mere submission in the will of her lord. A hint of this occurs very early in the tale. In Petrarch's and the French translator's versions, after Walter has asked Griseldis where her father is and she has answered that he is within the house, Walter adds, "Order him to come to me." Chaucer makes a slight, but significant, change. To the question, "Where is youre fader, O Griseldis?" she

Answerde, "Lord, he is *al redy heere*
And in she gooth, withouten lenger lette,
And to the markys she hir fader fette
(299-301.)

"Withouten lenger lette"—no need to wait for any "Iube ad me veniat"! Here is no merely passive acquiescence in the wishes of the marquis, it is an active, intelligent, serviceable desire to perform his will even before the specific command.

But it is in her long speech expressing readiness to return to her father's cottage that Chaucer chiefly counteracts the danger of a colorless Griseldis. Though still completely submissive to her husband's will and ready with acquiescent heart to return to the hovel of her father, Griseldis (as Chaucer portrays her) nevertheless speaks in a much firmer tone than the heroine of the sources. She even ventures upon an implied judgment of Walter's actions, and a note of reproach is clearly discernible in the lines (italicized) which Chaucer adds to his sources:

"But ther-as ye me profre swich dowaire
 As I first broghte, it is wel in my mynde
It were my wrecched clothes, nothyng faire,
The whiche to me were hard now for to fynde.
 O goode God, how gentil and how kynde
 Ye semed by youre speche and youre visage
 The day that maked was oure mariage!

"But sooth is seyde—algate I fynde it trewe,
 For in effect it preeved is on me—
 Love is noght oold as whan that it is newe
 But certes, lord, for noon adversitee—
 To dyen in the cas—it shal nat bee
 That evere in word or werk I shal repente
 That I yow yaf myn herte in hool entente."

(848-61.)

"How gentle and how kind you *seemed* that day when we were married!" certainly implies that now the gentleness and kindness are gone—even implies that they were never much more than a temporary seeming. Griseldis has learned, too, that Walter can be inconstant in love, and she does not shrink from easing her heart of the sad knowledge. The effect of these reproaches is to humanize Griseldis, and to increase our pity for her. She is not merely a spineless creature who uniformly, uncomplainingly submits her will to that of her husband. Though she willingly submits her will to his, she feels poignantly his lack of kindness and his inconstancy, and she has the courage to give utterance to her thoughts. A little later on in the same speech, we find that her request for a covering to her nakedness is more firmly worded, more courageously uttered than in the originals. Chaucer puts into her mouth the following lines not found in his sources:

"Lat me nat lyk a worm go by the weyc.
 Remembre yow, myn owene lord so deere,
 I was youre wyf, though I unworthy weere."

(880-82)

"Ye koude nat doon so dishoneste a thyng"

(876.)

Nor is it without significance that in this passage Chaucer again omits a clause present in both the Latin and the French—a clause which in the sources qualifies Griseldis' request for the shift with

an "if it pleases you, and not otherwise" ("si tibi placet, et non aliter," v. 31-32, "s'il te plaist, et non autrement," v. 46-47). Chaucer's heroine, evincing a greater strength of character, and confident of the perfect justice of her petition, has the courage to take a point of view and express it before she knows what her husband thinks of the matter. Once again, in this climactic speech before she leaves the palace, Griseldis shows herself to be something more than a merely passive creature.

Yet there has been no abatement of her complete submission to the will of her husband, she is ready now, as ever, to submit her whole fate to his direction. But her very submission takes on a new significance, a new poignancy. As there is a vast difference between the reckless bravado of the fool whose dull imagination cannot fathom the dangers ahead and the cool bravery of the intelligent man fully cognizant that he may be going to his death, so there is a vast difference between the complete submission of one who unthinkingly, unfeelingly, docilely merges her will in that of another and the complete submission of one who can yet feel keenly and retain her capacity for individual thought and judgment.

As a result of still other changes in Chaucer's tale, Griseldis' father—old Janicola—emerges as somewhat more emotional than he appears in Petrarch's version. Chaucer's French source suggested one of these changes—namely, the visible signs of Janicola's astonishment at Walter's proposal of marriage with his daughter.³

This sodeyn cas this man astonyed so
That *reed* he wax, abayst, and *al quakyng*
He stood (316-18)

Janicola's waxing red and trembling at the astounding proposal are not found in Petrarch's tale. Why these realistic details appealed to Chaucer when he came upon them in the French will become clearer when we note a couple of other similar heightenings of Janicola's emotional reactions which Chaucer added to both his sources at the other important point where Janicola figures in the tale—that is, at Griseldis' return to his cottage.

Hir fader, that this tidynge herde anon,
Curseth the day and tyme that nature
Shoope hym to been a lyves creature.
(901-03)

3 See correspondence 30 on p. 140 above.

And a little later:

With hire olde coote, as it myghte be,
He covered hire, *ful sorwefully wepynge.*
(913-14.)

Janicola's curses and tears are all of a piece with his earlier waxing red and trembling—evidences of the sort of realistic heightening which Chaucer delighted in.

As Chaucer heightens the essential qualities of other characters, so he heightens the obedience and fealty of Walter's subjects. This he accomplishes by certain additions at the end of Part I. I italicize the touches original with Chaucer.

With hertely wyl they sworn and assenten
To al this thyng, ther seyde no wight nay,
Bisekyng hym of grace, er that they wenten,
That he wolde graunten hem a certen day
Of his spousaille, as soone as evere he may
For yet alwey the peple somewhat dredde
Lest that the markys no wyf wolde wedde.

He graunted hem a day swich as hym leste,
On which he wolde be wedded sikerly,
And seyde he dide al this at hir requeste
And they, with humble entente, buxomly,
Knelynge up on hir knees ful reverently,
Hym thonken alle, and thus they han an ende
Of hire entente, and hoom agayn they wende.

And heer-upon he to hise officeres
Comaundeth for the feste to purveye,
And to hise privee knyghtes and squieres
Swich charge yaf *as hym liste on hem leye,*
And they to his comandement obeye,
And ech of hem dooth al his diligence
To doon unto the feeste reverence

(176-96)

The petition of Walter's followers that a specific day be named, Walter's granting of the petition, the reverent thanks of the followers expressed as they knelt before their lord, and their eager diligence to prepare everything for the wedding-feast, all arise from the play of Chaucer's imagination over the comparatively bare passages of the originals, which contain only as much as is expressed in the non-italicized lines.

In much the same way, the speech of the chief subject who urges the marriage is rendered somewhat more diplomatic by a few alterations. The first of these occurs in the lines in which the speaker beseeches the marquis to give ear to the earnest petition of his followers:

Accepteth, lord, now for youre gentillesse,
That we with pitous herte unto yow pleyne,
And lat youre eres nat my voys desdeyne.
(96-98.)

No such direct appeal occurs in the lines which Chaucer is translating. Instead, both Latin and French merely state that the speaker is expressing the will of all the people.

Et nunc omnium tacitas voluntates mea vox tuis auribus invehat.
(I 30-31.)
Et veez cy que je te veul dire de par tous tes hommes et subgez.
(I 17-18.)

In the very next stanza, a remark altogether lacking in both sources diplomatically emphasizes that, though his followers petition, of course the disposition of the affair lies wholly in the marquis' power—to which (it is implied), whatever the issue, they will all unquestioningly defer. Chaucer's addition is italicized.

Yet foiasmuch as ye, *my lord so deere,*
Han alwey shewed me favour and grace,
I dar the better aske of yow a space
Of audience to shewenoure requeste,
And ye, my lord, to doon right as yow leste
(101-05)

Some of Chaucer's alterations in plot which also affect character have already been alluded to: such as the kneeling of Griseldis before Walter when first he addressed her, and again many years later when he recalled her to the palace, the plea of the subjects that Walter name a definite day for his marriage, and their kneeling in gratitude for his acquiescence, the sergeant's rude seizure of the baby girl, and Griseldis' plea that she be allowed to say good-bye to the child before it be borne away to its fate. These are by no means the only changes which Chaucer saw fit to make in the plot which Petrarch had bequeathed him. Some of these changes are insignificant, others, important. Some were suggested by the French source, others seem to have been wholly original with Chaucer.

Aside from those which have already been mentioned, one of the earliest has to do with the water-carrying scene. In both Latin and French accounts, Griseldis, in anticipation of seeing the new marquise, has already performed all her chores, save only the water-fetching, which she is completing when Walter accosts her. In Chaucer's account, the chores are yet to be performed, and it is while Griseldis is returning from the well with the water pot that she plans in a soliloquy to speed the execution of all her housework. It is at this time, the chores yet unperformed, that Walter accosts her and asks her where her father is. The result is a slight, but none the less real, increase in Griseldis' unpreparedness—a greater emphasis upon the complete unexpectedness of Walter's coming.

A somewhat more important change, this time suggested by the French source, from which Chaucer adopted and elaborated it, has to do with Griseldis' consent to the marriage. Petrarch's Valterius takes Griseldis' acquiescence for granted, and asks only whether, when they are married, she will obey him in all things. The French translator alters this passage, and has Walter in addition ask Griseldis if she "wishes it."¹ Chaucer, following the latter, writes.

"Sith it shal be doon in hastif wyse,
Wol ye assente, or elles yow avyse?"
 (349-50.)

Moreover, in an earlier passage lacking in both Latin and French, Chaucer's Walter has already expressed the same thought. To Janicola he has said:

"For I wol axe if it hire wille be
To be my wyf, and reule hire after me"
 (326-27.)

The Latin ("ut ipsam de quibusdam interrogem," II. 47-48) and the French ("car je veil faire a ta fille certaines demandes," II. 55-56) are vaguely noncommittal at this point. Chaucer's emphasis upon Griseldis' consent seems to stress the modern husband-wife relationship as opposed to the feudal lord-serf relationship.

Two minor changes occur in the carrying out of Walter's first trial of his wife.

He cam allone, a-nyght ther-as she lay
 (464)

4 See correspondence 106 on p. 153 above

says Chaucer, following his French source in having Walter go to Griseldis' chamber, whereas the Latin has it that he called her alone into *his* room.⁵ And the very same night, only a short time after he has told her that her daughter must be taken away, he sends the sergeant to execute the business (516), though from both the French and Latin versions one gains the impression that a few days have elapsed before the threat is fulfilled.

In Griseldis' greeting of the bride who is to replace her, Chaucer's alteration is a distinct improvement over his originals. In the latter, Griseldis approaches her new mistress, presumably in the palace, and greets her face to face with a "Welcome, my lady." ("Intranti obvia puelle, 'Bene venerit domina mea,' inquit," vi. 24-25. "Vint a l'encontre de celle pucelle et dist, 'Bien soiez venue, ma dame,'" v. 96-97.) Chaucer, stressing Griseldis' abasement and present insignificance, makes her but one of a crowd greeting their new mistress at the gate, and the sympathies of the reader are aroused for the emotions she must feel as she stands surrounded by the very people whose mistress she had formerly been, and who now, "ay undiscreet and chaungynge as a vane" (996), are acclaiming a new mistress. I italicize Chaucer's additions

Ful bisy was Grisilde in everythyng
That to the feeste was apertinent,
Right noght was she abayst of hire cloþhyng,
Thogh it were rude *and somdeel eek to rent;*
But with glad chere *to the yate* is went,
With *oother folk*, to grette the markysesse,
And after that dooth forth hire bisynesse
(1009-15)

Chaucer's final—and, by all odds, longest—elaboration of the plot in his sources comes in the reconciliation scene. One or two elements of this elaboration he found in the French translation,⁶ but even so, for virtually the whole of four full stanzas (1086-1113) Chaucer develops the theme with additions which are his own. Griseldis faints upon hearing the joyful tidings that her children are alive and that she herself is reinstated in her lord's good graces. This swoon is not found in Petrarch, but is present in the French translation, whence Chaucer took it. There follows a speech by Griseldis, running through two stanzas, in which the overjoyed woman addresses first her lord, then her children,

5. See correspondences 31-32 on p. 141 above.

6. See correspondence 171 on p. 165 above.

thanking the one and rejoicing in the recovery of the others, pitifully recalling her former fears, and so overcome with her full emotions that at the conclusion of her words she swoons a second time. So firmly does she clasp her children in her fainting fit that only with the greatest difficulty can they be torn away from her arms. The piteous sight brings tears to the eyes of the beholders; and when she recovers, all do their best to help her regain her composure—especially Walter, who comforts and gladdens her with solicitous tenderness. All these things are absent in Petrarch; and all—save only a hint for the last one (“ainsi que le marquis l’avoit embrassé,” vi. 20)—are likewise absent in the French source. Through their addition Chaucer heightens the emotional appeal of his heroine—for whom, as we have already seen, he regularly evinces more outspoken sympathy than the writers of his originals allowed themselves to express. The additions are also characteristic of the poet in that he seldom fails fully to develop the pathos latent in any situation: witness the earlier additions to Griseldis’ speech expressing willingness to return to her father’s hut, and especially her farewell speech to her infant daughter.

The addition of such speeches—the use of direct discourse—is a device which Chaucer employed on more than one occasion when he was turning his French and Latin sources into the *Clerkes Tale*. Frequently his characters speak forth where there is no slightest hint in the originals that they opened their lips. This is true, for instance, in Griseldis’ speech in the reconciliation scene, and in her farewell to her little daughter, and on these occasions, not only the impulse to have Griseldis speak forth is original with Chaucer, but also the substance of what she utters is altogether the poet’s own. These speeches, as has already been suggested, Chaucer added for their emotional appeal and for their value in depicting character. On other occasions, when Chaucer throws into direct discourse elements already present in another form in his sources, his purpose seems to be to enliven the narrative. as, for instance, in Griseldis’ soliloquy as she returns from the well, and in the words of Walter’s followers as they express their wonder on the morn of his appointed wedding-day:

And seyden, whan that they were in privetee.
 “Wol nat oure lord yet leve his vanytee?
 Wol he nat wedde? alas, alas, the while!
 Why wole he thus hymself and us bigile?”
 (249–52.)

7 This speech is an expansion of the thought (present in the sources) of the preceding line “For which mervelle wondred many a man” (l. 248)

Two other short bits of direct discourse illustrate Chaucer's practice. The words with which Walter first accosts Griseldis, and her answer thereto, were put into indirect discourse by Petrarch. The French translator, however, cast Griseldis' response into direct discourse, and Chaucer not only adopted this alteration but also treated Walter's question in the same fashion:

"Where is youre fader, O Grisildis?" he sayde.
 And she with reverence, in humble cheere,
 Answerde, "Lord, he is al redy heere."
 (297-99)

If Chaucer saw fit to lengthen his tale with numerous expansions and additions, on occasion he could also, as we have formerly seen, omit an element which did not suit his reinterpretation of characters and events. One such omission, and the one abridgment in the tale, seem to involve questions of narrative technique. Petrarch, in telling of the wedding morning, twice mentions the wonderment of Walter's followers at the lack of any mention of a bride. Petrarch's two references are separated by a passage depicting the marquis' preparation of clothing and ornaments for his wife-to-be. Chaucer, as we have seen in a preceding paragraph, expanded the first passage, adding a report of the followers' actual words, but when he came to the second passage, feeling that he had already sufficiently emphasized the matter, he silently omitted the reference. The French version, though not containing the expansion in the first passage, likewise omits the second reference, and Chaucer's handling undoubtedly was partially influenced by the reading in his French source.⁸

In the abridgment, however, he seems to have been acting wholly upon his own narrative sense. In recounting the sergeant's removal of the second child, both Petrarch and the French translator repeat at length the same events and speech of the earlier abduction, the coming of the abductor, his pleas for forgiveness, Griseldis' meek submission, her taking of the child into her arms, her blessing it, her kissing it, her turning it over to the waiting sergeant, and her speech pleading for proper burial. Apparently feeling that repetition at length would stay the movement of his tale, Chaucer cuts this down considerably, and reversing his more usual process, casts Griseldis' words into indirect discourse.⁹ The result is an improvement in narrative technique.

8 Cf. the episode in Chaucer (II 246-62), Petrarch (III 20-29), and the French (II 27-34).

9 Cf. the episode in Chaucer (II 673-83), Petrarch (IV 28-38), and the French (IV 6-17).

As Chaucer's originality is apparent in characterization and in narrative technique, so do the descriptive passages of the tale reveal his original touches. He betrays a poet's interest in spectacle, in the splendor and noble array of processions of knights and ladies. Petrarch's bare statement—equally bare in the French—of Walter's setting out to fetch his bride is skilfully but briefly expanded by the poet so that there is conjured up before the mind's eye a picture of the royal marquis, followed by his retinue of lords and ladies, and conveyed with musical accompaniment, as they enter the little village where lives the unsuspecting bride-to-be. Italics mark the Chaucerian additions.

*This roial markys, richely arrayed,
Lordes and ladyes in his compaignye—
The whiche that to the feeste weren yprayed—
And of his retenue the bachelrye,
With many a soun of sondry melodye,
Unto the village of the which I tolde,
In this array the righte wey han holde*
(267-73.)

Even greater is the picturesqueness which Chaucer imparts to the procession of the Earl of Pavyk when the latter conducts Walter's two children toward Saluccs "in honorable estaat, al openly" (Chaucer's addition at line 767).

For at day set he on his wey is goon
Toward Saluce, and lordes many oon
In riche array, this mayden for to gyde,
Hir yonge brother *ridynge hire bisyde*.

*Arrayed was toward hir marriage
This fresshe mayde ful of gemmes cleere,
Hir brother, which that seven yeer was of age,
Arrayed eek ful fressh in his manere,
And thus in greet noblesse and with glad cheere,
Toward Saluces shapyng hir journey
Fro day to day, they ryden in hir wey.*
(774-84.)

All the italicized words are original with Chaucer—save only "in riche array," which was probably suggested by the French "en grant appareil et ordonnance" (iv. 52). And when Chaucer describes the Earl's arrival, he does it in words of his own making which add greatly to the splendor of the occasion. The procession arrives

In swich pompe and richesse
 That nevere was ther seyn with mannes eye
 So noble array in al West Lumbardye . .
 For which the peple ran to seen the sighte
 Of hire array, so richely biseye.
 (943-45, 983-84)

Such pomp and splendor forms a vivid contrast to the homely realism which marks some other Chaucerian additions—additions, for the most part, suggested by the French original. For instance, when Walter, accompanied by his splendid retinue, calls to Griseldis as she is about to enter her father's hut,

She set down hir water pot anon,
 Beside the thressshfold, in an oxes stalle.
 (290-91.)

The final realistic touch—the ox stall beside the threshold—is altogether Chaucer's own, as is all the rest of the couplet, except that the bare mention of a water pot in the French probably suggested to Chaucer the business of Griseldis' setting it down.¹⁰ Two other realistic passages, however, were adopted almost bodily from the French source. Both have to do with Griseldis' coarse, rude garments—the first with the doffing of them at the time of her marriage to the marquis, the second with the donning of them at the time of her forced return to her father's hovel. In Petrarch's account, Walter's ladies, far from shinking from the task of disrobing their mistress-to-be, zealously and lovingly strip her of her old garments, but Chaucer, divining that the effectiveness of the whole scene turns upon the principle of contrast, preferred the French translator's realism, with its stress upon the fine ladies' disinclination to handle the rags of a herd girl.¹¹

Of which thise ladyes were nat right glad
 To handle hir clothes, wherinne she was clad.
 (375-76.)

And later in the tale, when Janicola weepingly covers his half naked daughter with the old garments which he had always kept by him, the French translator could not resist adding another realistic touch as to the ragged, worn-out condition of the garments, and the difficulty and discomfort of donning them after so many years. Chaucer again follows his French source:¹²

10 See correspondence 183 on p. 167 above, see also p. 175

11 See correspondence 25 on p. 139 above

12 See correspondence 26 on pp. 139-40 above

But on hire body myghte she it nat brynge,
 For rude was the clooth and moore of age
 By dayes fele than at hire mariage.
 (915-17)

The French version is somewhat fuller than Chaucer's, and serves to give greater significance to his

But on hire body myghte she it nat brynge.

She might not "brynge" it on her body, not only because it had grown old and rough, but also because she herself, having married at about the age of twelve, had grown taller and stouter during the thirteen years which had elapsed ("car la femme estoit devenue grande et embarnie et la povre robe enrudiee et empiree," v. 61-63). In both these readings the French original helped Chaucer to a greater realism than he found in Petrarch's version.

I have only one other observation to make concerning Chaucer's handling of his sources. It is, briefly, that though he is working from prose versions, he transmutes them through the magic of his genius into poetry of high excellence. I have already demonstrated how his imagination, sometimes set into activity by a hint from the French source, more frequently acting of itself, heightens and vivifies a character or situation which seems quite flat and commonplace in his originals. Under the spell of his own enlivened conception, Chaucer turns the colorless words of his sources into vivid, connotative terms which give new life and significance to the passage. Take, for instance, the sergeant's first entry into Griseldis' room, on his mission to take away her daughter. Chaucer's imagination had already cast an aura of sinister darkness about the figure of the sergeant, the poet, therefore, could not rest content with Petrarch's colorless "*ad eam noctu veniens*" (III 25-26), equally colorless in the French "*vint de nuit a elle*" (III 33). Colored by the poet's imaginative conception of the sergeant, the words become

Into the chambre he stalked hym ful stille
 (525.)

This skilful choice of words, guided always by the poet's active, shaping imagination, transforms many and many a flat phrase of the originals into poetry of a high order. I shall content myself with one other illustrative passage. In the course of the speech by Walter's chief subject urging marriage upon the carefree marquis,

the petitioner dwells upon the unnoticed swiftness with which old age approaches, and the danger of death, which is near to every age and universally inescapable

Continue tamen hunc florem tacita senectus *insequitur*, morsque ipsa omni *proxima est* etati Nulli muneris huius immunitas datur, eque omnibus moriendum est. (l. 40-43)

Toutesfois ceste fleur viellesce, sans dne mot, la *suist et chasse*, et *est* la mort *prochaine* a tout aage, ne aucun ne lui eschappe Et ainsy fault il mourir l'un comme l'autre. (l. 26-29)

"Old age *follows* the flower of youth," says Petrarch, and the French translator expands to "*follows and drives away*"; both writers say merely that "death is *near* to every age" Passing through Chaucer's imagination, the phrases emerge charged with poetry, they become expressive of fuller meaning, take on a pictorial power which evokes lively mental images.

In *crepeth* age alwey, as stille as stoon,
And deeth *manaceth* every age, and *smyt*
In ech estaat, for ther escapeth noon.
(121-23.)

Again it is the magic of the connotative word, hit upon by a poetic imagination which not only translates but transforms the bareness or infelicity of the originals. Thus Chaucer's poetic genius, more or less constantly at work throughout the whole of the composing process, must ever be kept in mind if we are to form any adequate conception of the poet's handling of his sources.

In all these ways—through characterization, narrative technique, pictorial and poetic power—has Chaucer's originality transformed his sources from what they were to what we find in the *Clerkes Tale*. Situation, some one has said, is character in contrast with circumstances or with other characters,¹³ and one must admit that the successive situations (that is, the plot) in the *Clerkes Tale* contain an abundance of such contrasts. It was probably the strong appeal of these contrasts which led Chaucer to honor the tale with the genius of his narrative skill. His own chief contribution seems to have been a heightening and intensification of the contrasts which it offered: a crueller sergeant, a more unfeeling marquis, a more submissive (though not less real) Griseldis, greater splendor in the equipage of the nobles, starker realism in the hut of Janicola. So the essential qualities of character and setting were

13 E. E. Stoll, *Art and Artifice in Shakespeare*, Cambridge, 1933, p. 1.

heightened, so they were brought into more vivid contrast; and so the successive situations developed into a more effective, more arresting plot. And to the whole Chaucer has brought the magic of his skill in words, the beauty of his poetry. Above all these things, however, he has brought the power of an imagination which could surrender to the specific detail of sources, yet constantly exercise a sensitive and discriminating selection, rejection, and expansion of those same details, and through the power of this imagination he has managed to impart to his poem a unity of conception and spirit quite his own.

V.

THE TEXTS OF CHAUCER'S SOURCES

Preface

IN preparing the texts of the two sources of the *Clerkes Tale* which are presented in the following pages, the editor has in both instances selected as base that manuscript which in itself came closest to duplicating the readings of the manuscript from which Chaucer worked as he wrote the *Clerkes Tale*. For the convenience of the reader, the two sources—Latin and French—are printed on facing pages, in parallel fashion. Following them is given the introductory part of Petrarch's letter though Chaucer did not borrow from it, it is added for the sake of completeness.

The text of each source has been accurately¹ transcribed from the base manuscript, with certain minor editorial modifications. namely, punctuation and capitalization throughout have been brought into conformity with modern usage, abbreviations have been silently expanded, and the manuscript symbols for *u-v* in both texts, and for *i-j* in the French, have been silently regularized, *u* and *i* being printed for vowels, *v* and *j* for consonants. Every other departure from the base, however slight, is recorded in the first set of variants (headed "Vat6" in the Latin source, "PN3" in the French), immediately below the last line of text on each page. Minor emendations are recorded with no indication of the manuscripts which have afforded the correct reading, but, in recording all emendations of any importance, I have added in

1 Golenistcheff-Koutousoff also gives a text of *Le Livre Griseldis* based, as mine is, upon PN3. Numerous differences in spelling may be noted between my text and his, and occasionally these differences involve readings of some importance. He prints "tu m'a" (vi 19) instead of "tu m'as" (as in my text, v 22), "tu est" (vi 27) instead of "tu es" (v 29), "j'estoit" (vi 50) instead of "j'estoie" (v 49), "desquel" (ii 16) instead of "desquelz" (i 14), "d'erbette" (iii 15) instead of "d'erbettes" (ii 16), "doyt" (iii 59) instead of "doy" (ii 54), "especialement vueils" (iii 54-55) instead of "especiaulment vueil" (ii 50), "Sachent tous, que le contraire ont eudié" (vii 13-14) instead of "Sachent tous qui le contraire ont eudié" (vi 15-16), "povre vestement qu'elle lui devestoient" (iii 88-89) instead of "povres vestemens qu'elles lui desvestoient" (ii 79-80), "soignesement accomplist ce que commist lui estoit" (iv 65) instead of "soingneusement accomplist ce que commis lui estoit" (iii 58-59). Occasionally he even omits words—once a whole phrase—as in "comme vous y offrez" (ii 50) instead of "comme vous vous y offrez" (i 42-43), "Dieux ait l'ame" (i 8) instead of "Dieux ait l'ame Amen" (Pref 7), "que n'avoit fait" (vii 25) instead of "que on n'avoit fait" (vi 25), and "succeda en grant et bonne prosperité son heritier" (vii 31-32) instead of "succeda en grande et bonne prosperité son filz comme son heritier" (vi 31).

parentheses the manuscripts from which the emendations have been drawn. Obviously erroneous readings in the base manuscript have been emended, but errors which there is reason to believe were also present in the text which Chaucer used are allowed to stand unaltered. Emendations have also been made to rescue the Latin text from the peculiar, individual spelling of its scribe,² and from his annoying habit of altering the word order. Since, however, every deviation from the base manuscript is scrupulously recorded in the first set of variants, the text and variants together afford an absolutely literal transcription of the base manuscript.

In the second set of variants (headed "Var.") have been recorded all manuscript readings which come closer to the content or phraseology of Chaucer's poem than do the corresponding readings in the base. If these variants are comparatively few, and if the correspondence between them and Chaucer's text frequently is weak or even apparently fortuitous, the editor would observe that precisely this condition is to be expected if the task of selecting the base manuscript has been carefully performed; for the closer the base manuscript to the text of the source that Chaucer actually employed, the fewer and weaker will be the correspondences between other manuscripts and Chaucer's poem. We may, therefore, feel confident that Chaucer's source manuscripts differed but little from the texts here printed.

Following the texts is presented a corpus of variants, in which have been recorded all significant variants in manuscripts other than the base. This corpus should be carefully distinguished from the highly selected group of variants mentioned in the preceding paragraph, for the corpus is complete, including all variants, whether they seem to have significance in comparison with Chaucer's poem or not. In this corpus of variants ordinary differences in spelling, alternate forms of the same word, and changes in word order, unless they seem unusual or significant, are not included. Variations in the spelling of proper names, however, are always recorded, and, since some of the manuscripts are inconsistent in

2 Almost regularly he doubles consonants which should be single and writes single those consonants which should be double, and on other occasions his spelling is highly unusual. In emending, my criterion has been the other twenty-three manuscripts: if none of the twenty-three supported the scribe's eccentricity, the spelling was corrected, if, on the other hand, the irregular spelling found some support among the other manuscripts, it was left untouched. Consequently, no formal regularity will be discernible in the text here presented, not regularization has been my object, but rather the rescue of the text from defacement at the hands of one peculiar scribe.

usage, are recorded fully at each mention of the name. Abbreviations are generally disregarded, but if there may be any doubt as to the correct expansion, they are indicated by italics. As a rule, no record has been made of scribal corrections and alterations, the reading of the scribe's final intention being counted as the manuscript reading.

Special attention is called to the starred entries in the corpus of variants. An asterisk preceding an entry indicates that the reading of one or more of the manuscripts is not recorded in the entry, but is recorded in another starred entry, usually to be found close by, which should also be consulted. This device is rendered necessary by omissions, condensations, and paraphrases occurring in some of the manuscripts. It is not enough merely to indicate these omissions, etc., in separate entries, for unless the reader be warned by the asterisk, he will naturally assume that all manuscripts unmentioned in a given entry follow the reading of the text proper, and thus he will be led astray. Starring the incomplete entries obviates this source of error.

The editor is responsible for the division of the Latin text into parts corresponding to the parts of Chaucer's tale, but the divisions in the French text, which do not always coincide with Chaucer's, are present in the manuscript itself. The numbers in the margin to the left of the texts refer to the corresponding lines in the *Clerkes Tale*.

[Epistolae Seniles, Book XVII, Letter 3]

<fol. 17r> Francisci Petrarce, Poete Laureati, de Insigni
Obedientia et Fide Uxoris, ad Johannem
Bocacium de Certaldo .¹

[PARS I]

- r 57, 45 <fol 17v> Est ad Ytalie latus occiduum Vesullus ex Apenini
iugis mons unus altissimus, qui, vertice nubila superans, 2
liquido sese ingerit etheri, mons suapte nobilis natura, Padi
E 50 ortu nobilissimus, qui eius e latere fonte lapsus exiguo, orien- 4
tem contra solem fertur, mirisque mox tumidus incrementis
breui spacio decurso, non tantum maximorum unus annuum 6
sed fluviorum a Virgilio rex dictus, Liguriam gurgite violentus
E 51 intersecat, dehinc Emiliam atque Flaminiam Veneciamque 8
determinans multis ad ultimum et ingentibus hostijs in Adria-
cum mare descendit Ceterum pars illa terrarum de qua 10
primum dixi, que et grata planicie et interiectis collibus ac
montibus circumflexis, aprica pariter ac iocunda est, atque ab 12
eorum quibus subiacet pede montium nomen tenet, et civi-
tates aliquot et opida habet egregia Inter cetera, ad radicem 14
I 58 Vesulli, terra Salutarum vicis et castellis satis frequens,
marchionum arbitrio nobilium quorundam regitur virorum, 16
F 64 quorum unus primusque omnium et maximus fuisse traditur
Valterius quidam, ad quem familie ac terrarum omnium 18
regimen pertineret, et hic quidem forma virens atque etate,
L 71 nec minus moribus quam sanguine nobilis, et ad summam 20

(Vat6) Title Laureati] laureati

2 nubila] nubilla

3 nobilis] nobillis

4 nobilissimus] nobilissimus

5 solem] sollem

7 gurgite violentus] violentus gurgite

14 egregia] eggregia

16 nobilium] nobillium

18 ad quem] atque *within the line is corrected to ad quem in the margin*

20 nobilis] nobillis—summam] sumam

(Var) 15 vicis] alius villis micis P6

18 quidam] nomine CC2

1 The introductory "Librum tuum Hec prefatus incipio" is printed immediately following the present text

Le Livre Griseldis

[PREFACE]

<fol. 135r> Au commandement et soubz la correccion de mon
maistre, et a l'exemplaure des femmes marices et toutes autres, 2
j'ay mis, selon mon petit engin et entendement, de latin en françois
l'ystoire de Griseldis qui cy après s'ensuit de la constance et pacience 4
merveilleuse d'une femme Laquelle hystoire translata de lombart en
latin un tres vaillant et moult solennel poete, appelez François Pe- 6
trach, dont Dieux ait l'ame Amen
Et commence le premier chappitre 8

[I]

E 57 Au pié des mons en un costé d'Ytabe est la terre de Saluces, qui
jadis estoit moult peuplee de bonnes villes et chastiaux, en laquelle 2
E 64 avoit plusieurs grans seigneurs et gentilz hommes, desquelz le premier
et le plus grant on treuve avoir esté un marquis appelez en son propre 4
nom Wautier, auquel principalement appartenoit le gouvernement
F 71 et domination d'icelle terre Bel et jeune seigneur estoit, moult noble 6

- E 78 omni ex parte vir insignis, nisi quod presenti sua sorte
contentus, incuriosissimus futurorum erat. Itaque venatui 22
aucupioque deditus, sic illis incubuerat ut alia pene cuncta
E 85 negligeret, quodque in primis egre populi ferebant, ab ipsis 24
quoque coniugij consilijs abhorreret. Id aliquamdiu taciti
cum tulissent, tandem catervatim illum adeunt quorum unus 26
cui vel auctoritas maior erat vel facundia maiorque cum suo
E 92 duce familiaritas, "Tua," inquit, "humanitas, optime mar- 28
chio, hanc nobis prestat audaciam, ut et tecum singuli quociens
res exposcit devota fiducia colloquamur, et nunc omnium 30
E 99 tacitas voluntates mea vox tuis auribus invehat, non quod 32
singulare aliquid habeam ad hanc rem, nisi quod tu me inter
E 106 alios carum tibi multis indicijs comprobasti. Cum merito 34
igitur tua nobis omnia placeant, semperque placuerint, ut
felices nos tali domino iudicemus Unum est, quod si a te 36
impetrari sinis teque nobis exorabilem prebes, plane felicissimi
finitimorum omnium futuri simus ut coniugio scilicet animum
E 113 applices, collumque non liberum modo sed imperiosum legip- 38
timo subicias iugo, idque quam primum facias. Volant enim
E 120 dies rapidi, et quamquam florida sis etate, continue tamen 40
hunc florem tacita senectus insequitur, morsque ipsa omni
proxima est etati Nulli muneris huius immunitas datur, 42
eque omnibus moriendum est, utque id certum, sic illud am-
E 127 biguum quando eveniat. Suscipe igitur, oramus, eorum preces 44
qui nullum tuum imperium recusarent Querende autem
coniugis studium nobis linque, talem enim tibi procurabimus 46
que te merito digna sit, et tam claris orta parentibus ut de ea
E 134 spes optima sit habenda. Libera tuos omnes molesta solici- 48

(Vat6) 22 Itaque] Itemque (Itaque Cs, P1, P6, P7, Ra, Rb, Rc, Lac, Laur3, Chig, Vat3, CC4, CC2, Mgd, Ricc, Mlb, Pal, Bay7, Har2, Har3, Bod, Laur2).

23 aha] alia

25 abhorreret] aboreret

25-26 taciti cum tulissent] cum tulissent taciti

30 exposcit] expossit-colloquamur] coloquamur

33 alios] alios

35 tali] talli.

36 exorabilem] exorabilem.

37 finitimorum] finittimorum

37-38 scilicet animum applices] animum scilicet aplices

38 collumque] columque

46 talem] tallem

(Var.) 38 imperiosum] imperio P6, imperio sub Bay5, imperio cum
with cum corrected to sum(?) in the margin Bay7

- de lignaige et plus assez en bonnes meurs, et en somme noble en
 E 78 toutes manieres, fors tant qu'il ne vouloit que soy jouer et esbatre 8
 et passer temps ne ne consideroit point au temps ne es choses a venir.
 Et ainsy tant seulement a chacier et a voler prenoit son desduit et 10
 plaisir, car de toutes autres choses peu lui chaloit. Et mesmement
 E 85 ne se vouloit point marier, dont sur toutes les autres choses le peuple 12
 estoit courroucié, en tant que une fois <fol 135v> tous ensemble alerent
 a lui, desquelz un de plus grant auctorité, beau parleur et bien privez 14
 E 92 dudit seigneur, lui va dire "Ton humanité, sire marquis, nous donne 16
 hardiesse que, toutesfois que besoing nous fait, parlions a toy feauble-
 ment et hardiement, et veez cy que je te veul dire de par tous tes
 E 99 hommes et subgez. Non pas que j'aye aucune singularité a ceste chose, 18
 fors que entre les autres tu m'as chier de ta grace, comme en maintes
 E 106 manieres je l'ay approuvé Et comme, doncques, et a bonne cause, 20
 tous tes fais nous plaisent et tousjours nous aient pleu, si que nous nous
 tenons pour moult eureux que t'avons a seigneur. Mais une chose est, 22
 laquelle se tu nous veulz accorder et ottoier, nous serons, ce nous
 E 113 semble, les plus aises de tous noz voisins c'est assavoir que tu te 24
 E 120 vueilles marier sans plus attendre, car le temps passe et s'en va. Et
 ja soit ce que soyes jeune et en fleur de jeunesse, toutesfois ceste fleur
 viellesce, sans dire mot, la suist et chasse, et est la mort prochaine a
 tout aage, ne aucun ne lui eschappe Et ainsy fault il mourir l'un 28
 comme l'autre, et ne scet homme ou, ne quant, ne comment. Or,
 E 127 doncques, reçois et accepte, nous te supplions, les prieres et requestes 30
 de ceulx qui nulz tiens commandemens ne refuseroient. Et nous
 vueilles charger de toy querir femme, et nous la te procurerons telle 32
 que sera digne de toy avoir, et de si bon et si grant lieu que, par raison,
 E 134 devras esperer tout bien d'elle. Delivres nous doncques, nous t'en 34

(PN3.) 14 un] *om* (un PN2, PN7, BB, PN4)

27 viellesce, sans dire mot, la suist et chasse] *enveillist sans dire mot et la suist et chasse villesce* (viellessce sans dire mot la suist et chasse PN2, BB, PA)

(Var.) 7 plus] *plain* PN1

10 prenoit] *prenoit tout* PA

14 de plus grant auctorité] *des plus sages* PN1

16 fait] *est nous* PN7, BB, PN1, PA

31 nulz tiens commandemens ne refuseroient] *nul tien commandement ne re-fuseroient* PN2, PN7, BB, PN4, *nulle foiz refueront(?) ton commandement* PN1

- tudine, quesumus, ne si quid humanitus tibi forsitan accideret,
 tu sine tuo successore abeas, ipsi sine votivo rectore remane- 50
 E 141 ant." Moverunt pie preces animum viri, et "Cogitis," in- 52
 quit, "me, amici, ad id quod michi in animum nunquam
 venit, <fol. 18r> delectabar omnimoda libertate, que in con- 54
 E 148 iugio rara est Ceterum subiectionum michi voluntatibus me 56
 sponte subicio, et prudentie vestre fisus et fidei Illam vobis
 quam offertis querende curam coniugis remicto, eamque 58
 E 155 alteri? Sepe filij dissimilimi sunt parentum Quicquid in 60
 homine boni est, non ab alio quam a Deo est. Illi ego et status
 et matrimonij mei sortes, sperans de sua solita pietate, com- 62
 miserim, ipse michi inveniet quod quieti mee sit expediens ac
 salutis Itaque quando vobis ita placitum est, uxorem ducam: 64
 E 162 frustrabor equidem nec morabor Unum vos michi versa vice 66
 E 164 eam vos summo honore ac veneratione piosequamini, nec sit 68
 ullus inter vos qui de meo unquam iudicio aut litiget aut
 queratur. Vestrum fuerit me omnium quos novissem liber- 70
 F 176 rimum iugo subiecisse coniugij, mea sit iugi ipsius electio, que-
 cumque uxor mea erit, illa, ceu Romani principis filia, domina 72
 F 184 vestra sit" Promittunt unanimiter ac lete nichil defuturum,
 ut quibus via possibile videretur optatum diem cernere nup-
 F 184 tiarum, de quibus in diem certum magnificentissime ap-

(Vat6) 49 quesumus] quesimus (quesumus Cs, P1, P6, P7, Ra, Rb, Iac, Laur3, Chg, Vat3, CC4, Mgd, Ricc, Bay7, Har2, Har3, Bod, Laur2)

50 abeas] habeas with h erased, and above is written id est recedas

58 filij dissimilimi] filij dissimilimi

60 et matrimonij] matrimonij (et matrimonij Cs, P1, P6, P7, Ra, Rb, Rc, Lac, Chg, Vat3, CC4, CC2, Mgd, Ricc, Mlb, Pal, Bay7, Bay5, Bod, Laur2)

60-61 commiserim] comiserim

61 sit] scit (sit Cs, P1, P6, P7, Ra, Rb, Rc, Lac, Laur3, CC4, CC2, Mgd, Pal, Bay7, Bay5, Har2, Bod)-ac] an (ac Cs, P1, P6, P7, Ra, Rb, Lac, Laur3, Chg, Vat3, CC4, CC2, Mgd, Ricc, Mlb, Bay7, Har2, Har3, Bod, Laur2)

62 placitum est] placitum (placitum est Cs, P6, P7, Ra, Rb, Laur3, CC2, Mgd, Bod)

66 summo] sumo

69 iugi] iugij (iugi Cs, P6, Ra, Rb, Lac, Laur3, Bay7, Bay5, Har3, Bod)

70 filia] filia

72 possibile] possibile

(Var) 53 delectabar omnimoda libertate] delectabar enim mea libertate CC2

59 ego] ergo P1, P6, Cs, Ra, Rb, Rc, CC2, Pal, Bay7, Laur2

- prions, de grant cusençon affin que se tu mouroies nous ne demouris-
sions sans seigneur et gouverneur.” 36
- E 141 Lors esmeurent les doulces parolles de ses subgetz ledit seigneur, et
respondi “Vous me contraignez, mes amis,” dist il, “a ce que je n’euz 38
oncques en pensee Je me delittoye en franchise, qui peu souvent
E 148 est en mariage, mais je me vueil soubmettre maintenant aux bonnes 40
volentez et conseil de vous mes subgez, moy confiant de vostre foy,
loyauté, et prudence Et vous laisse la cure et cusençon, comme vous 42
vous y offrez, de moy querir femme. Et puis qu’il vous plaist, je me
marieray, et je le vous promés en bonne foy, ne pas n’atendray longue- 44
E 162 ment Une chose toutesfois vous me promettrez et garderez: que 46
quelcouque que je eshray et prandray a femme vous l’onnourerez
F 169 souverainement, ne ja aucun de vous ne mesparlera de mon juge- 48
ment, plaindra ne murmurera <fol 136r> aucunement. Et vueil qu’il
soit en mon chois et volente de prendre telle femme comme il me
plaira. Et quelcouque qu’elle soit, vous l’aurez en honnour et reve- 50
rence et pour dame la tendrez, comme se elle estoit fille d’emperiere
ou de roy.” 52
- F 176 Et lors tous lui promistrent et d’un consentement moult volen-
tiers, comme ceulx a qui il ne sembloit pas que ja peussent veoir le 54
F 183 jour des nopces Et fut pris et ordonné un jour, dedens lequel le

(PN3.) 53 d’un] du (d’un PN2, PN7, BB, PN4, PN1, PA)

(Var) 37 parolles] prieres PN2, PN7, BB, parolles et prieres PN1, PN4, PA—
ledit seigneur] ledit marquis PN7

43 vous y offrez] m’offrés PA

- parandis domini iubentis edictum alacres suscepere. Ita e 74
 E 190 colloquio discessum est, et ipse nichilominus eam ipsam nup-
 tiarum curam domesticis suis imposuit, edixitque diem. 76

[PARS II]

- E 197 Fuit haud procul a palacio villula paucorum atque in-
 E 204 opum incolarum, quorum uni omnium pauperrimo Ianicole 2
 nomen erat, sed ut pauperum quoque tuguria non numquam
 gratia celestis inuisit, unica illi nata contigerat Griseldis 4
 E 211 nomine, forma corporis satis egregia, sed pulcritudine morum
 atque animi adeo speciosa ut nichil supra Hec parco victu, 6
 in summa semper inopia educata, omnis inscia voluptatis, nil
 E 218 molle nil tenerum cogitare didicerat, sed virilis senilisque 8
 animus virgineo latebat in pectore. Patris senium inextimabili
 refovens caritate, et pauculas eius oves pascebat, et colo inter- 10
 E 225 im digitos atterebat, vicissimque domum rediens, oluscula et
 dapes fortune congruas preparabat, durumque cubiculum 12
 sternebat, et ad summam angusto in spacio totum filialis obedi-
 E 232 encie ac pietatis officium explicabat. In hanc virgunculam 14
 Valterius, sepe illac transiens, quandoque oculos non iuuenili
 E 239 lascivia sed senili gravitate defixerat, et virtutem eximiam 16
 supra sexum supraque etatem, quam vulgi oculis conditionis
 obscuritas abscondebat, acri penetrarat intuitu Unde effec- 18
 tum ut et uxorem habere, quod nunquam ante voluerat, et
 E 246 simul hanc unam nullamque aliam habere disponderet. Insta- 20
 bat nuptiarum dies, unde autem ventura sponsa esset, nemo
 E 253 noverat, nemo non mirabatur Ipse interim et anullos aureos 22
 et coronas et baltheos conquirebat, vestes autem preciosas et

- (Vat6) 2 pauperrimo] pauperimo
 8 senilisque] senilibusque
 9 in] in—inextimabili] in extimabili
 11 atterebat] atterbat
 12 cubiculum] cubiculum
 13 summam] sumam
 14 virgunculam] virguncullam
 15 oculos] oculos—iuuenili] iuuenili
 16 senili] senili
 18 penetrarat] penetraverat (penetrarat Cs, P1, P7, Ra, Rb, Lac,
 Laur3, Vat3, CC2, Mgd, Ricc, Mlb, Bay7, Har3, Bod)
 20 aliam] aliam

- (Var) 4 inuisit] inmisit CC2, Mgd, Bay7

74 *suscepere* Although *expectaverunt* would seem to make better sense here, as Professor French has noted (*Chaucer Handbook*, n 75 on p 274), yet all the manuscripts give *suscepere* in one form or another

marquis dist et promist qu'il espouseroit, et ainsy leur parlement 56
 E 190 fina et se departirent. Et commist et encharga ce dit seigneur a
 aucuns siens privez et familiers l'appareil des nopces. 58

[II]

*Comment le marquis vult avoir en mariage la pucelle Griseldis,
 fille de Janicole, et comment et la maniere des nopces* 2

E 197 Pres de la cité et du palais ou demouroit ledit marquis, avoit une
 F 204 villette ou habitoient et demouroient peu de gens et povres, entre
 lesquelz estoit un et le plus povre, appelez Janicolle Mais comme
 aucune foiz la grace de Dieu descent en un petit hostel et mannaige,
 ledit bon homs avoit une fille, appelée Griseldis, de beauté de corps
 F 211 et de membres assez belle, mais de bonté et de meurs et vertus tant
 reamplie estoit que plus ne pavoit Ceste pucelle avoit esté nourrie
 en grant povreté et ne savoit que c'estoit d'aise, riens mol ne riens 10
 E 218 tendre n'avoit appris, et toutesfoiz courage meur et ancien estoit
 muciez et enclos en sa virginité, et en tres grant chierté et reverence 12
 nourrissoit son povre pere en sa viellesce Et ne sçay quans brebis
 avoient, qu'elle menoit en pasture, et en menant faisoit tousjours 14
 E 225 aucune chose comme filler ou tillier chanve, et au retour apportoit
 des chouz ou autre maniere d'erbettes pour eulx vivre Et ainsy gou- 16
 vernoit ce povre homme, son pere, moult charitablement et doucement.
 Briefment, toute obeissance de bien, de pitié, qui en fille puet estre, 18
 estoit en elle
 E 232 En ceste virginité ledit <fol 136v> marquis, la aucune foiz passant 20
 pour aler chacier ou vuler, maintes foiz gettoit ses yeux, non pas
 par jeune mignotise ou delectacion mauvaise, mais pu grant sapience 22
 E 239 sa grant vertu, plus que en femme de tel aage ne seult avoir, que le
 peuple n'avisait pas, souvent consideroit ledit marquis et nottoit, 24
 dont fut fait que il a femme avoir, ce que oncques n'avoit voulu par
 avant, et celle seule et nulle autre se disposa et determina a prendre. 26
 E 246 Le jour des nopces devant dit s'approuchoit desja fort, et nul encores
 ne savoit ne oioit dire quelle femme ledit marquis prandroit, dont 28
 E 253 chascun se merveilloit Et il, ce temps pendant, faisoit faire aneaux,
 couronnes, robes, et joyaux a la mesure d'une autre pucelle, qui estoit 30

(PN3.) 10 riens mol] *om* (riens mol PN2, PN7, BB)

22 sapience] patience (sapience PN2, PN7, BB, PN1, PA)

23 tel] te

26 et celle] celle (et celle PN4, PN1, PN2, PN7)—se] *om* (se PN2, PN7, BB,
 PN4, PN1, PA)

(Var) 5 et le plus povre, appelez Janicolle] appellé Janicole lequel estoit le
 plus povre PA, povre homme qui estoit bon homme et le plus pouvre de celle
 villete lequel on appelloit Jehan nicholle PN1

13 ne sçay quans] quatre ou cinq PN7

- calceos et eius generis necessaria omnia ad mensuram puellae 24
 alterius, quae stature suae persimilis erat, preparari faciebat.
 E 260 Venerat expectatus dies, <fol 18v> et cum nullus sponse rumor 26
 audiretur, admiratio omnium vehementer excreverat. Hora
 iam prandij aderat, iamque apparatu ingenti domus tota 28
 F 267 fervebat. Tum Valterius, adventanti velut sponse obviam
 profecturus, domo egreditur, prosequente virorum et ma- 30
 E 274 tronarum nobilium caterva Griseldis, omnium quae erga se pa-
 rarentur ignara, peractis quae agenda domi erant, aquam e 32
 E 281 longinquo fonte convectans, paternum limen intrabat, ut,
 expedita curis alijs, ad visendam domini sui sponsam cum 34
 E 288 puellis comitibus properaret Tum Valterius, cogitabundus
 incedens eamque compellans nomine, ubinam pater eius esset 36
 interrogavit, quae cum illum domi esse reverenter atque
 humiliter respondisset, "iube," inquit, "ad me veniat" 38
 E 302 Vementem seniculum, manu prehensum, parumper ab-
 E 309 straxit ac submissa voce, "Scio," ait, "me, Ianicola, carum 40
 tibi, teque hominem fidum novi, et quaecumque michi placeant
 velle te arbitror Unum tamen nominatum nosse velim an me, 42
 quem dominum habes, data michi hac tua in uxorem filia,
 F 316 generum velis?" Inopino negotio stupefactus, senex obrigit, 44
 et vix tandem paucis hiscens, "Nichil," inquit, "aut velle
 debeo aut nolle, nisi quod placitum tibi sit, qui dominus meus 46
 E 323 es" "Ingrediamur soli ergo," inquit, "ut ipsam de quibusdam
 E 330 interrogem, te presente" Ingressi igitur, expectante populo 48
 F 337 ac mirante, puellam circa patris obsequium satagentem et
 insolito tanti hospitis adventu stupidam invenire, quam hijs 50
 F 344 verbis Valterius agreditur "Et patri tuo placet," inquit, "et

(Vat6) 25 persimilis] persimilis—stature] statura (stature P6 P7, Rc, Laur3, Chug, Vat3, CC2, Mgd, Rice, Mlb, Pal, Bay7, Har2, Har3, Bod)

31 quae] the abbreviation -que in the text is corrected to quae in the margin

35 comitibus] comittibus—Tum] Dum (Tum Cs, Rc, Pal)

37 interrogavit] interrogavit—atque] ac

38 respondisset] respondisset

39 seniculum] senicullum

42 velim] vellim

44 velis] vellis

46 nisi] mi (nisi Cs, P1, P6, P7, Ra, Rb, Rc, Lac, Laur3, Chug, Vat3, CC4, CC2, Mgd, Rice, Mlb, Pal, Bay7, Har3, Bod, Laur2)

48 interrogem] interrogem

(Var) 25 quae stature suae persimilis erat] stature suaeque persimilis Bod

26 dies] dies nuptiarum Har2, nuptiarum dies Har3

- E 260 de la grandeur et fourme d'icelle que prandre vouloit a femme. Vint
le jour des nopces, et l'eure du disner se approuchoit fort, et avoit 32
on fait grant appareil ou palais de paremens, viandes, et autrement,
E 267 comme au fait appartenoit. Et veez cy le marquis, ainsi comme s'il 34
alast au devant de sa femme, ist hors de sa maison acompaignié de
F 274 plusieurs nobles bonnes dames Ne Griseldis de tout ce que pour elle 36
se faisoit riens ne savoit, mais bien avoit oy dire que son seigneur
E 281 se devoit marier, et pour ce s'estoit hastee et avancee de faire ce 38
qu'elle avoit a faire en leur maisonnette, et venoit desja de querir en
E 288 une croche de l'eau de bien loing Et tout ainsy qu'elle vouloit 40
F 295 entrer en leur maison le marquis, tout pensis, vient au devant d'elle,
en lui demandant ou estoit son pere, laquelle lui respondi humblement
et en tres grant reverence. "Monseigneur," dist elle, "en nostre
hostel" 44
"Ou lui dis," fait il, "qu'il viengne parler a moy"
E 302 Et quant ce bon homs fut venus, il le prist par la main et le tira a 46
E 309 part et en basse voix lui dist. "Je sçay," dist il, "Janicole, que tu
m'ainmes et as bien chier, et es mon homme feable, et que quelconques 48
choses me plaisent, tu les veulz et te plaisent Une chose toutesfoiz
especialment vucil savoir, se il te plaist bien que j'aye ceste tienne 50
E 316 fille a femme et me vueille avoir ton gendre" Dont li bon homs, qui
riens ne savoit de ce fait, fut moult esmerveillez, et tout rougis et
esbays, en tremblant, a pame pot dire "Riens," dist il, "sire, vouloir
ne doy que ce qui te plaist, qui es mon droiturier seigneur" 54
F 323 "Entrons doncques," dist le marquis, "seulz en ta chambre, car je
veil faire <fol 137r> a ta fille certaines demandes, toy present" 56
F 330 Lors y entrerent, le peuple attendant et soy merveillant des services
que la pucelle faisoit a son pere de l'ordonner en sa petitesce et povreté 58
E 337 a la venue de si grant seigneur. Laquelle ledit marquis arrengha en
F 314 ceste maniere. "Griseldis," dist il, "il plaist a ton pere et a moy aussi 60

(PN3) 46 fut venus] *om* (fut venus PN2, PN7, BB, PN4, PN1, PA)

53 il] *om*

60 il plaist] y plaist (il plaist PN2, PN7, BB, PN4, PN1, PA)

(Var) 36 nobles homes dames] nobles hommes et bons gens PN1, nobles et
bonnes dames et damoëzelles PN7

41 leur] sa PN1

42 ou estoit son pere, laquelle] Dy moy ou est ton pere et elle PN1

43 Monseigneur] Seigneur BB, PN4, PN2, Sire PA—*en*] il est *en* PN7, PA, il
est a PN1

48 quelconques] toutes les PA

53 en tremblant] et tout en tremblant et tellement qu' PA—dire] mot dire
PN7, dire mot PN1, PA

- michi ut uxor mea sis. Credo id ipsum tibi placeat, sed habeo 52
 E 351 ex te querere, ubi hoc peractum fuerit quod mox erit, an 54
 volenti animo parata sis ut de omnibus tecum michi conveniat,
 ita ut in nulla unquam re a mea voluntate dissencias et, quic- 56
 quid tecum agere voluero, sine ulla frontis aut verbi repug-
 E 358 nancia te ex animo volente michi liceat." Ad hec illa miraculo 58
 rei tremens, "Ego, mi domine," inquit, "tanto honore me in-
 dignam scio, at si voluntas tua, sique sors mea est, nichil ego 58
 unquam sciens, nedum faciam, sed etiam cogitabo, quod 60
 contra animum tuum sit, nec tu aliquid facies, etsi me mori
 I 365 iusseris, quod moleste feram" "Satis est," inquit ille, sic in 62
 publicum eductam populo ostendens, "Hec," ait, "uxor mea,
 hec domina vestra est, hanc colite, hanc amate, et si me carum 64
 E 372 habetis, hanc carissimam habetote" Hinc ne quid reliquiarum 66
 fortune veteris novam inferret in domum, nudari eam iussit,
 et a calce ad verticem novis vestibus indui, quod a matronis 68
 circumstantibus ac certatim sinu illam gremioque fiventibus 68
 E 379 verecunde ac celeriter adimpletum est. Sic horridulam vir- 70
 gnem, indutam, laceramque comam recollectam manibus 70
 comptamque pro tempore, insignitam gemmis et corona 72
 E 386 velut subito transformatam, vix populus recognovit, quam 72
 Valterius anullo precioso, quem ad hunc usum detulerat,
 solempniter desponsavit, iuveoque equo impositam, ad 74
 palacium deduci fecit, comitante populo et gaudente Ad 74
 hunc modum nuptie celebrate, diesque ille letissimus actus 76

(Vat6) 54 tecum michi] michi tecum

55 dissencias] disencias

57 miraculo] miracullo

59 nichil] nil

65 Hinc] Hic (Hinc Lac, Laur3, Har3, Laur2)

66 inferret] inferet

71 gemmis] gemis

73 Valterius] Valterius animo with animo cancelled—anullo precioso]
 precioso anullo

75 comitante] comittante

(Var) 71 pro tempore] coopertam cunctamque prope CC2

76 ille] totus Laur2

65 *Hinc* Petrarch wrote *Delunc*, since families *b*, *c*, *d*, Chig, and the Cs, Ra, Rb subgroup of family *a* unanimously give this reading *Hinc* (or *Hic*) is found only in the Laur3 subgroup of family *a*, but, since Chaucer's source manuscript probably came from this subgroup, the reading is allowed to stand

- que tu soies ma femme. Je croy que ce te plaist aussy, mais je t'ay
a demander et veil savoir de toy, se puis que ce sera fait qui sera 62
E 351 tantost, se de bon cuer et plain vouloir tu es preste et le veulx, et que 64
tout me loise, et puisse faire avec toy si que jamais en quelconque
maniere tu ne contrediras a ma voulenté et que tu vueilles et te plaise 66
quanqu'il me plaira."
- E 358 A ces choses, de ce fait merueilleux toute tremblant, respondi:
"Je," dist elle, "monseigneur, sçay certainement que je ne suis pas 68
digne ne souffisant de si grant honneur Et se ceste chose toutesfois 70
est ta voulenté et mon eur, jamais riens ne feray ne penseray quelque
chose a mon povoir qui soit contre ta voulenté ou plaisir, ne tu ne 72
feras ja chose, et me feisse mourir, que je ne seuffre pacienment."
- E 365 "C'est assez," dist il, et ainsy la fist amener devant tous en publique
et dist au peuple "Ceste," fait il, "ma femme et vostre dame est. 74
Honnourez la, amez la. Et se vous m'avez chier, je vous prie, aiez
E 372 la tres chiere" Et incontinent la commanda a devestir toute nue et 76
du pié jusques au chief la fist revestir de neuves robes tres riche-
ment par les bonnes dames qui la estoient. Laquelle chose firent moult 78
honteusement pou le regart des vilz et povres vestemens qu'elles lui
E 379 desvestoient aux precieuses que on lui vestoit Et ainsi ordonnee et 80
paree de couronne et de piererie tres grandement, comme soudaine-
E 386 ment transmuee et changié, a paine la recongnust le peuple. Laquelle 82
le marquis solennellement espousa de l'anel precieux que a cest usaige
et pour ce especiaument il avoit fait faire. Et la fist mettre sur un 84
beau palefroy et mener au palays, le peuple la acompaignant et faisant
grant feste et liesce, et furent faites les nopces et passa le jour moult 86
joyeusement et liément.

(PN3.) 63 vouloir] vouloie (vouloir PN2, PN7, BB, PN4, PN1, PA)
66 quanqu'il] quanqui (quanqu'il PN2, PA)

82 *changié* A feminine ending, not a masculine, is required. The scribe elsewhere errs in grammatical agreement *presté* (v 41), *vil* (v 44), *eu* (v 65), *recoucré* (vi 15), *recité* (vi 32), etc. It is possible, however, that we may here be dealing with a Picardism (*change* instead of *changiee*). The text contains other similar possible Picardisms, which therefore possibly ought to be printed without the accent *liément* (ii 87), *mucré* (ii 101), *changié* (iii 62), *ligné* (iii 72), *commancié* (iv 27), *abaissié* (v 95), *courroucié* (vi 6), and *embrassié* (vi 20). If these are Picardisms, they are probably due to the scribe, for the remaining manuscripts usually give the correct readings.

- E 393 est. <fol. 19r> Brevi dehinc inopi sponse tantum divini favoris
affulserat, ut non in casa illa pastoria sed in aula imperatoria 78
- E 400 educata atque edocta videretur, atque apud omnes supra fidem
cara et venerabilis facta esset, vixque his ipsis qui illam ab 80
- E 407 origine noverant persuaderi posset Ianicole natam esse, 82
- E 414 tantus erat vite, tantus morum decor, ea verborum gravitas
ac dulcedo, quibus omnium animos nexu sibi magni amoris 84
- E 421 astrinxerat Iamque non solum intra patrios fines sed per
finitimas quasque provincias suum nomen celebri preconio 86
- E 421 studio fervente concurrerent. Sic Valterius, humili quidem
sed insigni ac prospero matrimonio honestatis, summa domi 88
- in pace, extra vero summa cum gratia hominum, vivebat,
quodque eximiam virtutem tanta sub inopia latitantem tam 90
- E 428 perspicaciter deprehendisset, vulgo prudentissimus habebatur.
Neque vero solers sponsa muliebria tantum ac domestica, sed 92
- E 435 ubi res posceret, publica etiam obibat officia, viro absente,
lites patrie nobiliumque discordias dirimens atque compo- 94

(Vat6.) 80 venerabilis] venerabilis

87 concurrerent] concurrebant—humili] humili

(Var.) 78 imperatoria] imperatoris Har3

88–89 domi in pace] dei in pace CC2, domini pace Har2

92 domestica] modestia Har3

88 *honestatus* Professor Hendrickson has pointed out the corruptness of this reading, which is found also in the Latin glosses in MSS El, Hg, Dd of the *Clerkes Tale*, at the same time he suggested emending to *honestatus* (MP, iv, 188–92) Petrarch undoubtedly wrote *honestatus*. It is found in fourteen of the twenty-four manuscripts, and these fourteen represent all four families (P1, P6, P7, Lac, Laur3, Chig, Vat3, CC2, Mgd, Mlb, Har2, Har3, Bod, Laur2), whereas the rival reading *honestatus* appears only in certain manuscripts of family *a* (Vat6, Bay5, Cs, Ra, Rh). Most probably the scribal error crept in through confusion from the use of the symbol 9 (which usually denotes *-us*, sometimes *-is*). In four of the manuscripts used for this edition the ambiguous symbol concludes the word (Rc, CC4, Ricc, Pal). Chaucer's manuscript bore one of the corrupt readings, for his noun "honestetee" (*Clerkes Tale* l 422) clearly derives from the noun *honestatus*, not from the participle *honestatus*. Hence, *honestatus* is allowed to stand in the text.

88–89 *domi in* The reading *domini* in Har2 is obviously due to a scribal misreading, since *in* and *ni*, requiring the same number of strokes, are virtually indistinguishable in the manuscripts. The reading *dei*, found in CC2, seems to be an error for *domi* alone, since CC2 retains the *in Dei* occurs also in the Latin glosses in MSS El, Hg, Dd of the *Canterbury Tales*, either it, or *domini*, probably suggested Chaucer's "Goddess" in l 423 (see Hendrickson, pp 188–92, and cf Cook, *Romanic Review*, viii, 213–14).

- E 393 Or crut Dieu et envoia tant grace en celle femme que non pas en 88
 povre maison de village mais en hostel royal sembloit estre nourrie
 E 400 et avoir esté nee. Et l'ost chascun tant chiere et en si grant honneur 90
 et amour que ceulx qui savoient qui elle estoit et qui la congnoissoient
 de nativité a paine povoient croire qu'elle <fol 137v> feust fille a 92
 E 407 Janicole, tant avoit en elle de honnesteté, belle vie, bonne maniere,
 E 414 sagesse, et douceur de parler que chascun se delittoit a la ouyr. Et ja 94
 non pas tant seulement en son pays, mais es pays et regions voisines
 son bon nom et la grant louenge et la bonne renommee d'elle se pu- 96
 blioit et croissoit, tellement que mains hommes et femmes pour le
 E 421 grant bien d'elle l'aloient veoir Et ainsi le marquis, humblement 98
 mais vertueusement mariez, vivoit en bonne paix en sa maison et en
 grant grace dehors, lequel, comme si tres grant et excellent vertus, en 100
 E 428 si grant povreté mucié, eust prins, chascun l'en tenoit a saige, car
 non pas tant seulement euvres et mesnages appartenans a femme 102
 ladicte bonne creature faisoit, mais, ou le cas le requeroit, la chose
 E 435 publique adresçoit et pourveoit, son seigneur absent et dehors, les 104
 descors du pays et contencions si s'esmouvoient entre nobles ou

(PN3) 95 pays et] pays (pays et PN2, PN7, BB, PN4, PA)

98 humblement] humble (humblement PN2, PN7, BB, PN4, PN1, PA)

100-101 en si grant povreté mucié, eust prins] et en si grant amitié l'eust pris
 (en si grant povreté mucié eust prins PN2)

102 t mesnages] en mariage (et mesnages PN2, BB, PN4, PA)

(Var.) 97-98 le grant bien] la grant bonté BB

100-101 lequel, comme tenoit a saige] Et le tenoit le peuple a moult
 sage d'avoir pris telle femme ainsi plaine de grant vertu PA, Et l'en tenoit le
 peuple a sage d'avoir pris telle femme ainsi plaine de grant vertu BB

- nens tam gravibus responsis tantaque maturitate et iudicij
 equitate, ut omnes ad salutem publicam demissam celo 96
 E 442 feminam predicarent. Nec multum tempus effluxerat, dum
 gravida effecta, primum subditos anxia expectatione suspendit; 98
 dehinc, filiam enixa pulcerrimam, quamvis filium maluissent,
 tamen votiva fecunditate non virum modo sed totam patriam 100
 letam fecit.

[PARS III]

- E 449 Cepit, ut fit, interim Valterium, cum iam ablactata esset
 infantula, mirabilis quedam quam laudabilis (doctiores 2
 E 456 iudicent) cupiditas, sat expertam care fidem coniugis experi-
 E 463 endi altius et iterum atque iterum retentandi Solam igitur in
 thalamum sevocatam, turbida fronte sic alloquitur. "Nosti,
 L 470 O Griseldis,—neque enim presenti fortuna te preteriti tui 6
 E 477 status oblitam credo,—nosti, inquam, qualiter in hanc domum
 veneris. Michi quidem cara satis ac dilecta es, at meis nobili- 8
 E 484 bus non ita, presertim ex quo parere incepisti, qui plebeie
 domine subesse animis ferunt iniquissimis. Michi ergo, qui 10
 cum eis pacem cupio, necesse est de filia tua non meo sed alieno
 E 491 iudicio obsequi, et id facere quo nil michi posset esse molestius. 12
 Id enim vero te ignara nunquam fecerim, volo autem tuum
 michi animum accomodes, pacienciamque illam prestes quam 14

(Vat6) 99 filiam] filham—pulcerrimam] pulcerimam—filium] filhum
 2 infantula] infantulla
 5 alloquitur] aloquitur
 14 michi animum accomodes] animum michi acomodes

(Var) 97 tempus] post CC2

2-3 mirabilis quedam quam laudabilis (doctiores iudicent) cupiditas]
 mirabilis quedam quam laudabilem doctores iudicent cupiditas P6, mira-
 bilis quedam quam laudabilem doctores iudicent cupiditas Mgd

5 turbida] seva atque turbida Laur2

2-3 *mirabilis quedam quam laudabilis (doctores iudicent) cupiditas*
 This is undoubtedly what Petrarch wrote. All but two (Har3, Laur2) of
 the manuscripts in the best family (family *a*) have this reading, and three
 of the manuscripts of family *d* (the early version) have it (Rc, CC4, Pal).
 One other reading finds support in two families, but only one manuscript
 in each family contains it. P6 and Mgd (families *d* and *c*) have *mirabilis*
quedam, quam laudabilem doctores [*doctores* in P6] *iudicent, cupiditas*.
 The passage is awkward, as Professor French points out (*Chaucer Hand-*
book, n 77 on p 299). Perhaps it should be corrected to read as the
 manuscripts in family *b* *mirabilis quedam magis quam laudabilis (doc-*
tores iudicent) cupiditas (Vat3, Ricc, Mlb).

autres gens, abaissoit et appaissoit tres saigement. Tans beaux et 106
 saiges parlers et responses, tant grant discrecion et hault jugement avoit
 en elle, que plusieurs la tenoient et disoient estre envoiee des cielz au 108
 E 442 salut du bien commun publique. Et ne demoura gueres qu'elle fut
 grosse et enfanta une belle fille, combien que on eust mieulx amé un 110
 filz. Toutesfoiz le marquis et tout le pays s'en esjoyrent grande-
 ment. 112

[III]

*Comment ledit marquis vult essayer et approuver Griseldis sa
 femme par diverses maneres et veoir sa grant constance* 2

E 499 Et veez cy que je ne sçay quelle ymaginacion merveilleuse print
 ledit marquis, laquelle aucuns saiges veulent louer, c'est assavoir de 4
 E 450 experimenter et essayer sa femme plus avant, laquelle il avoit desja
 assez essayee et approuvee, et de la tenter encoires par diverses ma- 6
 E 463 nieres Vint une fois a elle de nuit en sa chambre, aussy comme tout
 E 470 courrouciez et troublez, et lui va dire. <fol. 138r> "Tu sces bien, 8
 Griseldis,—et je croy que la dignité ou je t'ay mis ne te fait oublier
 E 477 l'estat ou je te pris,—tu scez assez comment tu vins en ceste maison. 10
 Tu m'es certainement bien chiere et si t'aime bien, comme tu scez,
 E 484 mais ce ne font pas mes nobles, mesmement quant tu as commencé a 12
 enfanter une fille, lesquelz se dient estre moult villenez qui soient sub-
 gés a telle femme de peuple comme tu es Or, doncques, je qui desire 14
 estre de tout mon cuer appaisé et vivre en paix avec eulx, maintenant
 neccessité m'est a ordonner et faire de ta fille non pas a ma voulenté et 16
 E 491 plaisir, mais au conseil et jugement d'autrui. Toutesfoiz, je n'en
 veil riens faire sans ton sceu, je veil, doncques, que tu me prestes ton 18
 consentement et accort, et aies celle pacience que tu me promis des
 l'encommencement de nostre mariage." 20

(PN3) 12-13 a enfanter une fille] une fille (a enffenter une fille PN7)

14 de peuple] om (de peuple PN2, PN7, BB, PN4, PA)—qui desire] cuidoit
 (qui desire PN2, PN7, BB, PN4, PN1, PA)

(Var) 110 amé] amé qu'elle eust enfanté PN7

8 Et veez cy que je] Et assez tost après l'enfantement PN7, Et après ce ung
 petit de temps je PN1

8 dire] dire en ceste maniere PA

12-13 *a enfanter une fille* The evidence indicates that the translator wrote
 merely *a enfanter*, since PN2, BB, PN4, and PA agree in this reading PN3 reads
 only *une fille* (without *a enfanter*), the reading adopted in the text appears in PN7.
 The editor retains *une fille* since Chaucer's source manuscript seems to have had it
 "And namely sith thy doghter was ybore" (*Clerkes Tale*, l' 484)

- E 498 ab initio nostri coniugij promisisti." Hijs auditis, nec verbo
mota, nec vultu, "Tu," inquit, "noster es dominus, et ego et 16
hec parva filia tue sumus, de rebus tuis igitur fac ut libet,
E 505 nichil placere enim tibi potest quod michi displiceat Nichil 18
penitus vel habere cupio vel amittere metuo, nisi te, hoc ipsa
michi in medio cordis affixi, nunquam inde vel lapsu temporis 20
vel morte vellendum. Omnia prius fieri possunt quam hic
E 512 animus mutari." Letus ille responso, sed dissimulans visu 22
E 519 mestus abscessit, et post paululum unum suorum satellitum
fidissimum sibi, cuius opera gravioribus in negocijs uti con- 24
sueverat, quid agi vellet edoctum, ad uxorem misit, qui ad
L 526 eam noctu veniens, "Parce," inquit, "O domina, neque michi 26
imputes quod coactus facio Scis, sapientissima, quid est esse
sub dominis, neque tali ingenio predite <fol. 19v> quamvis in- 28
E 533 experte dura parendi necessitas est ignota. Iussus sum hanc
infantulam accipere, atque eam—" Hic sermone abiupto, 30
quasi crudele ministerium silencio exprimens, subticuit
E 540 Suspecta viri fama, suspecta facies, suspecta hora, suspecta 32
erat oratio, quibus etsi clare occisum in dulcem filiam intelli-
geret, nec lacrimulam tamen ullam nec suspirium dedit, in 34
[E 561], nutrice quidem, nedum in matre, durissimum Sed tranquilla
E 547 fronte puellulam accipiens, aliquantulum respexit, et simul 36
exosculans, benedixit ac signum sancte crucis impressit,
E 568 porrexitque satelliti et "Vade," ait, "quodque tibi dominus 38
noster iniunxit exequere. Unum queso cura ne corpusculum
hoc fere lacerent aut volucres, ita tamen nisi tibi contrarium 40

(Vat6) 17 tuis igitur] tuis (tuis igitur C's P1, P6, P7, Ra, Rb, Rc,
Lac, Laur3, Chig, Vat3, Mgd, Ricc, Mlb, Pal, Bay7, Bod)

21 vellendum] velendum

22-23 visu mestus] mestus (visu mestus C's, P1, P6, P7, Ra, Rb, Lac,
Laur3, Chig, Vat3, CC4, CC2, Mgd Ricc Mlb, Bay7, Har3, Laur2)

23 satellitum] satellitum

28 neque] neque tibi (tibi appears in the margin with a symbol indi-
cating that it should follow neque)

29 necessitas] necessitas

30 infantulam] infantullam

31 crudele] crudelle

33-34 intelligeret] inteligeret

36 puellulam] puclulam-aliquantulum] aliquantullum

38 porrexitque] porexitque

(Var) 39 cura] a te CC4

- E 498 Laquelle chose oyee, de visarge ne de parler ne s'esmeut, mais
meurement respondi a lui et saigement. "Tu es," dist elle, "mon 22
seigneur, et je et ceste petite fillette sommes tiennes, donques fais
F 505 de ta chose comme il te plaist Certainement riens ne te puet plaire 24
qui me desplease, ne riens ne couvoite a avoir ne a perdre ne ne doubte
que toy. Et cecy ay je mis parfaitement en mon cuer, ne jamais ne 26
par laps de temps ne par mort ne s'en partira Et toutes autres choses
se puent avant faire que ce courage a moy muel " 28
- E 512 Le marquis de ceste response fut moult liez en cuer, mais il dissimula
et faingny qu'il feust courroucié et triste et se party d'elle. Et un peu 30
E 519 après envoia a elle un sien serviteur et sergent a lui feable, qu'il avoit
espruvé en plus grans choses, et l'enforma bien comment il feroit, 32
F 526 le quel vint de nuit a elle "Pardonne moy," dist il, "ma dame, ne
point ne me metz sus ne ne me saches mauvais gre de ce que je fay 34
contraint Tu scez que c'est d'estre soubz grans seigneurs, et com-
F 533 ment il fault a culx obeir Commandé m'est de prandre cest enfant " 36
Et en ce disant, ainsi qu'il vouldist faire crueuse et mauvaise chose,
comme le monstroït par signes, prist l'enfant par rude et lourde 38
E 540 maniere Ce sergent estoit tenuz pour crueux homme, et estoit de
laide figure, et a heure sospessonneuse estoit venuz, et parloit comme 40
homme plain de mauvaise vouldenté Et aussi cuidoit la bonne dame
et simple qu'il alast faire mauvais fait de sa fillette que <fol. 138v> 42
[1 561] tant amoit, toutesfoiz ne plours ne sospirs ne fist, qui dobt estre
F 547 tenue a tres dure chose en une nourrice. Et de plain front prist son 44
enfant et le regarda un pou et le baisa et beneïst, et fist le signe de la
I 568 croix, et le bailla audit sergent. "Va," dist elle, "fay et excecute ce 46
que monseigneur t'a enchargié Je te prie, toutesfoiz," dist elle, "que
tu gardes a ton povoir que les bestes sauvaiges ne devourent ou 48
menguent le corps de cest enfant, se le contraire ne t'est enjoint "

(PN3) 24 ta] om (ta PN2, PN7, BB, PN4, PN1, PA)

37 faire] om (faire PN2, PN7, BB, PN4, PN1, PA)—chose] om (chose PN2,
PN7, BB, PN4, PN1, PA)

45 le baisa] la baisa (le baisa PN2, BB, PN4, PA)

(Var) 26 mis] om BB

32 espruvé] par avant plusieurs fois essayé PN7, autresfoiz espruvé PA

- E 575 sit preceptum." Reversus ad dominum, cum quid dictum
quidve responsum esset exposuisset et ei filiam obtulisset, 42
vehementer paterna animum pietas movit, susceptum tamen
E 582 rigorem propositi non inflexit, iussitque satelliti obvolutam 44
pannis, ciste iniectam, ac iumento impositam, quieto omni
F 549 quanta posset diligencia Bononiam deferret ad sororem suam, 46
que illic comiti de Panico nupta erat, eamque sibi traderet
alendam materno studio, et caris moribus instruendam, tanta 48
preterea occultandam cura, ut cuius esset filia a nemine posset
I 596 agnosci. Ivit ille illico, et sollicite quod impositum ei erat im- 50
plevit. Valterius interea, sepe vultum coniugis ac verba con-
siderans, nullum unquam mutati animi perpendit indicium. 52
L 603 par alacritas atque sedulitas, solitum obsequium, idem amor, 54
nulla tristitia, nulla filie mencio, nunquam sive ex proposito
sive incidenter nomen eius ex ore matris auditum.

[PARS IV]

- E 610 Transiverant hoc in statu anni quatuor, dum ecce, gravida 2
iterum, filium elegantissimum peperit, leticiam patris in-
E 617 gentem atque omnium amicorum, quo nutricis ab ubere post 4
biennium subducto, ad curiositatem solitam reversus pater,
E 624 uxorem rursus affatur "Et olim," ait, "audisti populum 6
meum egre nostrum ferre connubium, presertim ex quo te fe-
cundam cognovere, nunquam tamen egrius quam ex quo
marem peperisti. Dicunt enim—et sepe ad aures meas mur- 8
mur hoc pervenit—'Obeunte igitur Valterio Ianicule nepos
E 631 nostri dominabitur, et tam nobilis patria tali domino subiace- 10
bit' Multa quotidie in hanc sententiam iactantur in populis,

(Vat6) 46 diligencia] diligencia—deferret] defferet

47 comiti] comitti

49 occultandam] oculandam

50–51 implevit] adimplevit with ad canceled

53 solitum] solitumque (solitum Cs, P1, P6, P7, Ra, Rb, Lac, Laur3,
Chig, Vat3, CC4, CC2, Mgd, Ricc, Mlb, Bay7, Bay5, Har2, Har3, Bod,
Laur2)

55 ore] hore—auditum] auditus (auditum Cs, P1, P6, P7, Ra, Rb, Rc,
Lac, Laur3, Chig, Vat3, CC4, CC2, Mgd, Ricc, Mlb, Pal, Bay5, Bay7,
Bod, Har2, Har3, Laur2)

4 biennium] biennium

6 connubium] conubium

(Var.) 41 dominum] dominum servus Har3—cum] eumque Bay7.

45 iniectam] vectam Rc, Chig, Pal

2 patris] patrie Laur2

4 pater] marchio CC2

- E 575 Lequel sergent quant il fut retournez a son seigneur et lui raconta 50
la response de sa femme et lui presenta sa fille, il fut meü de grant
F 582 pitié. Neantmoins toutesfoiz ne desista il point de son propos, et 52
commanda audit sergent qu'il envelopast ladicte fillette bien et
E 589 seurement et qu'il la portast secretement a Bouloingne la grasse a une 54
sienne suer, qui estoit la mariee au conte de Paniquo, et a lui la
baillast a nourrir de par lui et a enseigner de science et de meurs,
comme sa fille, et si celeement la gardast que nul ne sceust ne ne peust
E 596 congnoistre ou apparcevoir qui elle feust Et il y ala tantost et soim- 58
gneusement accomplist ce que commis lui estoit Et le marquis après
ce souvent avisoit et consideroit la chiere, les parolles, le semblant, et 60
le maintien de sa femme se point lui feroit semblant de sa fille, mais
E 603 en quelconque maniere ne la vit ou apparçut changié ou muee. Telle 62
hesce, telle obeissance, tel service et amour, comme tousjours faisoit
par avant, lui rendoit, ne nulle tristesse, ne nulle mencion de sa fille 64
de propos ou par accident ne faisoit.
- E 610 En cest estat se passerent un ans, tant qu'elle fut grosse et enfanta 66
un tres beau filz, dont le pere et tous les amis furent moult joyeux.
- E 617 Lequel enfant puis qu'il ot deux ans et qu'il fut sevré de la nourrice, le 68
- E 624 marquis de rechief vint a sa femme et lui dist: "Femme, tu as ouy 70
autrefoiz comment mon peuple est mal content et murmure de nostre
mariage, et maintenant especiaument, puis qu'ilz voient que tu portes
et es disposee et encline a avoir lignié, et mesmement que tu as masle. 72
- E 631 Et dient souvent: 'Nostre marquis mort, le nepveu de Janicole sera 74
nostre seigneur, et sy noble pays sera subjet a tel seigneur'; et maintes

(PN3.) 51 il fut] dont il fut (il fut PN2, PN7, BB, PN4)

(Var.) 53 ladicte fillette] ledit enfant PN7, l'enfant PN1

58 Et il y] Et ledit sergent ly PN7, Et le serviteur PN1

66 tant] avant PA

68 puis qu'il] quant il BB

74 et sy noble tel seigneur] om PA

- E 638 quibus ego, et quietis avidus et—ut verum fatear—michi 12
metuens, permoveor ut de hoc infante disponam quod de
sorore disposui Id tibi prenuncio ne te inopinus et subitus 14
L 645 dolor turbet.” Ad hec illa “Et dixi,” ait, “et repeto, nichil 16
possum seu velle seu nolle nisi quod tu, neque vero in hijs 16
F 652 filijs quicquam habeo preter laborem Tu mei et ipsorum 18
dominus, tuis in rebus iure tuo utere Nec consensum meum 18
queras, in ipso enim tue domus introitu ut pannos sic et 20
voluntates affectusque meos exui, tuos indui, quacunque 20
I 659 ergo de re quicquid tu vis, ego etiam volo Nempeque si 22
future tue voluntatis <fol 20r> essem prescia, ante etiam quic- 22
quid id esset et velle et cupere inciperem, quam tu velles, nunc 24
animum tuum, quem prevenire non possum, libens sequor 24
Fac senciam tibi placere quod moriar, volens moriar, nec res 26
L 666 ulla denique nec mors ipsa nostro fuerit par amor” Ad- 26
mirans femine constanciam, turbato vultu abiit, confestimque 28
F 673 satellitem olim missum ad eam remisit, qui multum excusata 28
necessitate parendi, multumque petita venia siquid ei moles- 30
tum aut fecisset aut faceret, quasi immane scelus acturus 30
poposcit infantem Illa eodem quo semper vultu, qualicunque 32
animo, filium forma corporis atque indole non matri tantum 32
sed cunctis amabilem in manus cepit, signansque eum signo 34
crucis et benedicens ut filiam fecerat, et diuticule oculis in- 34
herens, atque deosculans, nullo penitus signo doloris edito, 36
L 680 petenti obtulit “Et tene,” inquit, “fac quod iussus es 36
Unum nunc etiam precor ut, si fieri potest, hos artus teneros 38
infantis egregij protegas a vexatione volucrum ac ferarum” 38
F 687 Cum his mandatis reversus ad dominum, animum eius magis ac 40
magis in stuporem egit, ut nisi eam noscet amantissimam filio- 40
rum, paulo minus suspicari posset hoc femineum robur quadam 42
L 694 ab animi feritate procedere, sed cum suorum omnium valde, 42
nullius erat amancior quam viri Iussus inde Bononiam profi- 44
cisci, eo illum tulit quo sororem tulerat Poterant rigidissimo 44

(Vat6) 15 et repeto] repeto et

19 pannos] panos

21 volo] vollo

29 necessitate] necessitate

33 amabilem] amabilem

(Var) 32 animo] animo mestissima P1, P6, P7, Rc, Vat3, CC4, Ricc,
Mlb, Pal, Bay7, Har2

42–43 *sed cum suorum omnium valde, nullius erat amancior quam*
vir Despite the fact that this passage is decidedly elliptical (French,

[Continued on p 276]

- E 638 telles parolles dist souvent le peuple. Lesquelles choses et parolles
je, qui veil vivre en paix et en doubtant aussi de ma personne, me 76
font vivre pensif et merancolieux. <fol. 139r> Sy suy meu que de
cest enfant face comme j'ay fait de l'autre. Et ce je te fay premiere- 78
ment assavoir, affin que la douleur soudaine ne te troublast trop ou
nussist." 80
- E 645 A ce, "Je t'ay fait," elle dist, "et je le te recorde que je ne puis
riens vouloir, fors ce que tu veulx, ou non vouloir. Ne je n'ay riens 82
E 652 en ces enfans que l'enfantement. Tu es seigneur d'eulx et de moy:
use de tes choses a ton droit, ne en ce ne demande ou requier mon 84
consentement. Quant j'entray, il n'est riens plus vray, ou seul de ta
maison, je devesty mes robes et aussy mes volentez et vesti les 86
tiennes. Quanque tu veulx, doncques, comment que ce soit, je veil.
E 659 Et pour certain, se je povoie avant savoir ta volenté que toy meismes, 88
je la vouldroye et feroye avant que toy meismes, doncques maintenant
ta volenté, que je ne puy devant savoir que la me dies, j'ensuivray 90
et feray volentiers. Et s'il te plaist que je muire, je vueil morir tres
E 666 volentiers, ne la mort ne se pourroit comparer a nostre amour." 92

[IV]

*Comment ledit marquis envoya secondement son sergent a sa femme
Griseldis pour lui oster son filz, comme il avoit fait sa fille, et comment
benignement, sans faire nul semblant de courroux, elle lui bailla.* 2

- Quant le marquis apparçut ainsi et congnt le grant constance de 4
sa femme, se esmerveilla moult et, tout troublé, se parti d'elle, et
E 673 tantost envoya ce sergent que autresfois avoit envoyé a elle. Lequel 6
seigent, en soy excusant comment il lui convenoit obeir, ainsi comme
se il vouldist faire une grande inhumanité, demanda l'enfant comme 8
il avoit fait l'autre, et elle respondy de bonne chiere, ja fust ce que
bien estoit courroucée en cuer. Son filz moult bel et doulcet prist entre 10
ses bras et le beneist et seigna, comme elle avoit fait la fille, et un
petit longuement le regarda et le balsa, sans monstrier signe de douleur, 12
E 680 et au message le bailla. "Tien," dist elle, "fay ce a quoy tu es envoyé
Une chose, toutesfoiz, te requier chierement tant que je puis. <fol 14
139v> que, se tu pues fane, tu vueilles garder et deffendre le corps
et membres de ce noble enfant, que bestes mauvaises ne le devourent 16
ou menguent." Lequel, enportant ledit enfant, retourna au marquis
F 687 et lui raconta ce qu'il avoit trouvé en sa femme, dont de plus en plus 18

(PN3) 87 que ce] qu ce

12 monstre] monstre (monstre PN2, PN7, BB, PN4, PA)

18 en plus] en plus en plus (en plus PN2, PN7, PN4, PN1, PA)

(Var) 81 recorde que] recorderay PN7

5 se esmerveilla] il s'en merveille BB

- coniugi hec benivolencie et fidei coniugalibus experimenta
 E 701 sufficere, sed sunt qui, ubi semel incepterint, non desinant; ymo 46
 E 708 incumbant hereantque proposito Defixis ergo in uxorem oculis, an ulla eius mutatio erga se fieret contemplabatur assidue, 48
 nec ullam penitus invenire poterat, nisi quod fidelior illi indies
 E 715 atque obsequencior fiebat, sic ut duorum non nisi unus animus 50
 videretur, isque non communis amborum sed viri dum taxat
 unius, uxor enim per se nichil velle, ut dictum est, nichil nolle 52
 E 722 firmaverat. Ceperat sensim de Valterio decolor fama crebrescere. quod videlicet effera et inhumana duricie, humilis penitencia ac pudore coniugij, filios iussisset interfici, nam neque pueri comparebant, neque ubinam gencium essent ullus audierat, quo se ille vir alioquin clarus et suis carus multis infamem odiosumque reddiderat. Neque ideo trux animus flectebatur, 58
 sed in suscepta severitate experiendique sua dura illa libidine procedebat. Itaque cum iam ab ortu filie duodecimus
 E 736 annus elapsus esset, nuncios Romam misit, qui simulatas 60
 E 743 inde literas apostolicas referrent, quibus in populo vulgaretur datam sibi licenciam a Romano pontifice, ut pro sua et suarum gencium quiete, primo matrimonio reiecto, aliam ducere 64
 E 750 posset uxorem, nec operosum sane fuit alpestribus rudibusque animis quidlibet persuadere. Que fama cum ad Griseldis noticiam pervenisset, tristis, ut puto, sed ut que semel de se
 E 757 suisque de sortibus statuisset, inconcussa constitit, ex- <fol. 20v> 68
 pectans quid de se ille decerneret cui se et sua cuncta sub-

(Vat6) 46 sufficere] sufficere

48 assidue] assidue

54 et inhumana] inhumana (et inhumana Cs, P1, P6, P7, Ra, Rb, Rc, Lac, Laur3, Chig, Vat3, CC4, CC2, Mgd, Pal, Bay7, Har2, Har3, Bod, Laur2)—humilis] humilis

56 gencium essent] gencium (gencium essent Cs, P1, P6, P7, Ra, Rb, Rc, Lac, Laur3, Chig, Vat3, CC4, CC2, Mgd, Rucc, Mlb, Pal, Bay7, Har2, Har3, Bod, Laur2)

57 alioquin] alioquin—infamem] infamen

62 referrent] referrent

66–67 Griseldis noticiam] noticiam Griseldis

Chaucer *Handbook*, n. 81 on p. 303), the manuscript evidence indicates that Petrarch intended it to read as it is printed in the text. All manuscripts (except those of families *c* and *d*, which omit *cum suorum omnium valde*) give the reading essentially as it appears in the text. No manuscript gives an expanded form of the passage. Professor French's emendation from *nullus* of the Basle and Venice prints to *nullus* is borne out by a majority of manuscripts in each of the families *a*, *b*, and *d*, and by half the manuscripts in family *c* (in all, by sixteen out of the twenty-four).

- se merveilla, et tellement que, s'il n'eust sceu qu'elle amast parfaitement ses enfans, il l'eust tenue pour suspectte et mauvaise femme, 20
 et eust creu celle fermeté et constance venir de couraige d'aucune
 E 694 crueuse voulenté, mais seur estoit qu'elle riens plus n'amoit après 22
 lui. Il envoia ce filz a Bouloingne a nourrir et a garder secretement,
 comme il avoit fait sa fille. 24
- Povoient, je vous prie, a ce seigneur ces experimens d'obeissance
 E 701 et de foy de mariage bien souffire? Mais y sont aucuns que quant il 26
 ont aucune chose commancié ou en propos qui continuent tousjours
 E 708 plus. Or avisa plus que devant ledit marquis se sa dicte femme se 28
 mueroit envers lui ou feroit semblant en aucune maniere de ses
 enfans, mais en riens ne se changa qu'elle ne fust plus continuellement 30
 E 722 a lui feable, plus obeissante et servicable que par avant Si commen-
 çoit du marquis une mauvaise renommee a courir. qu'il n'eust ce de 32
 mauvais esperit meu, et pour honte de ce qu'il c'estoit si petitement
 mariez, fait faire et fait perir et occirre ses enfans, car on n'en veoit 34
 E 729 aucun ne on ne savoit ne oyoit dire ou ilz estoient, dont il, qui estoit
 si noble et estoit si amez de ses subgés, en autre maniere se faisoit 36
 hayneux et notter de son peuple. Et toutesfoiz ja pour ce son dur
 couraige ne mua, mais en sa merancolie et dure ymaginacion de ap- 38
 E 736 prouver sa femme proceda et continua encores plus avant, si que com-
 me depuis la nativité de sa fille eust xii ans, il envoia a Romme ses 40
 E 743 messages qui lui apportèrent lettres faintes, par lesquelles il donnoit
 a entendre au peuple que le pape pour la paix de lui et de ses gens lui 42
 avoit donné congé et dispensacion de soy departir de sa femme et
 E 750 prandre une autre Et ne fut pas fort de le donner a entendre a ses 44
 gens simples et rudes ce qu'il lui pleut Laquelle chose quant elle vint
 a la congnoissance Griseldis, elle ne s'en esbayst ne mua en aucune 46
 E 757 maniere ne ne changa soy, attendant que cil, a qui elle avoit soubmis
 tous ses fais, en ordonnast a sa voulenté <fol 140r> Il avoit desja 48

(PN3.) 47 a qui] a a qui

(Var.) 29 lui] li son courage PA

47 ne ne changa soy, attendant que cil] Ains attendoit touzjours moult hum-
 blement que cellui PA

E 764	iecerat. Miserat iam ille Bononiam, cognatumque rogaverat	70
E 771	ut ad se filios suos adduceret, fama undique diffusa virginem illam sibi in coniugium adduci. Quod ille fideliter executurus,	72
E 778	puellam iam nubilem, excellentem forma preclaroque con- spicuum ornatu, germanumque simul suum annum iam septi- mum agentem ducens, cum eximia nobilium comitiva, statuto die iter arripuit	76

[PARS V]

E 785	Haec inter Valterius, solito ut uxorem retemptaret ingenio, doloris ac pudoris ad cumulum, in publicum adducte coram	2
F 792	multis, "Satis," inquit, "tuo coniugio delectabar, mores tuos non originem respiciens, nunc quoniam, ut video, magna	4
E 799	omnis fortuna servitus magna est, non michi licet quod cuilibet liceret agricolae Cogunt mei, et papa consentit, uxorem me alteram habere, iamque uxor in via est statimque adent	6
F 806	Esto igitur forti animo, dansque locum alteri, et dotem tuam refereis, in antiquam domum equa mente revertere Nulla	8
I 813	homini perpetua sors est" Contra illa, "Ego," inquit, "mi domine, semper scivi inter magnitudinem tuam et humilitatem meam nullam esse porcionem, meque nunquam tuo, non	10
E 820	dicam coniugio, sed servicio dignam duxi, inque hac domo, in qua tu me dominam fecisti, Deum testor, animo semper	12
F 827	ancilla permansi. De hoc igitur tempore quo tecum multo cum honore longe supra omne meritum meum fui, Deo et tibi	14
I 834	gratias ago, de reliquo, parata sum bono pacatoque animo paternam domum repetere, atque ubi puericiam egi senec- tutem agere et mori, felix semper atque honorabilis vidua, que	16
		18

(Vat6) 71 filios] filios

73 nubilem] nubilem

74 simul suum] suum simul

75 nobilium] nobilium

76 arripuit] arripuit

2 cumulum, in publicum adducte] cumulum in publicum adductam
(adducte Cs, P1, Ra, Rh, Lac, Laur3, Chug, Vat3 CC4, Mgd, Ruc, Mlb,
Bay7, Har2, Har3, Bod, Laur2)

15 ancilla] ancila

17 de reliquo] de relicto (with co canceled and quo written above)

(Var) 3 inquit] inquit Grisildis CC2

7 uxor] uxor mea Rc, Pal, Bay7

9 Nulla] Nulli Mgd, Bod

11 humilitatem] parvitatem Mgd, paucitatem Bod

12 nullam] nullam prorsus P1, P6, Rc, Chug, Vat3, CC4, Ruc, Mlb,
Pal, Bay7, Har2, nullius prorsus P7—porcionem] comparisonem P7.

- E 764 envoyé a Bouloingne et avoit escript au mari de sa suer que il lui
 E 771 amenast ses enfans. La renommee courroit ja partout que le marquis 50
 devoit prendre a femme une grant dame. Et ycellui conte de Paniquo,
 qui estoit moult amis dudit marquis, en grant appareil et ordonnance, 52
 et moult bien acompaignié de nobles, estoit desja au chemin, et
 E 778 amenoit ycelle fille du marquis, moult belle et en point de marier, et 54
 le frere d'icelle fille, qui avoit environ sept ans.

[V]

*Comment ledit marquis dist a sa femme Griseldis qu'il faillloit qu'il
 preist autre femme qu'elle, et comment il la renvoya chiez son pere 2
 toute nue, excepté tant seulement une povre chemise, et comment
 Janicole, son pere, lui vint au devant, qui lui bailla ses povres veste- 4
 mens qu'il avoit gardé*

- E 785 Et ce temps pendant le marquis, vueillant sa femme plus que de- 6
 E 792 vant essayer et tenter, vint a elle et lui dist. "Griseldis, je ne te veul
 riens celer, et vueil que tu saches que j'avoye grant plaisir de toy 8
 avoir a femme pour les biens et vertus que je savoye estre en toy, et
 non pas pour ton lignaige, comme tu le dois savoir, mais je congnois 10
 maintenant que toute grande fortune et seigneurie est grant servitude,
 E 799 car il ne me loise ce qu'il loise et puet faire un povre homme. Mes 12
 gens me contraignent, et le pape consent, que je preigne une autre
 E 806 femme, qui est ja en voie et sera tantost cy. Aies doncques bon 14
 courage et fort, fay lieu a l'autre, et pren le douaire que tu apportas
 avecques moy et t'en retourne en la maison de ton pere Ainsi est des 16
 choses nul n'est seur en son estat."
 F 813 A ce dist elle "J'ai tousjours sceu et tenu que entre ta grant magni- 18
 ficence et mon humilité et povreté n'avoit nulle comparoison, ne moy
 oncques je ne dis mie seulement d'estre ta femme, mais d'estre ta 20
 E 820 chamberiere ne me reputay digne Et j'en appelle Dieu en tesmoing,
 qui scet tout, en ceste tienne maison ou <fol 140v> tu m'as fait dame, 22
 ay tousjours en cuer et me suy tenue pour ta chamberiere et servente.
 F 827 De ce temps, doncques, que sans mes merites et trop plus que je ne 24
 vail certainement moy honnourant j'ay esté avec toy, j'en rens
 graces a Dieu et a toy. Quant au remenant, je suy preste de bon et 26
 E 834 prompt courage de retourner chiez mon pere, ou j'ay esté nourrie en
 m'enfance, et d'y estre en ma villesce, et la morir bien me plaist, 28
 bieneureuse et honnourable vesve de si grant seigneur comme tu es.

(Var) 12 il ne me loise] je n'ose mie faire PA

15 fay] et fais BB, et fay PA

18 elle] elle monseigneur PN2, PN7, BB, PN4, PA

28 estre] demourer PA

- E 841 viri talis uxor fuerm. Nove coniugi volens cedo, que tibi utinam 20
 felix adveniat, atque hinc ubi iocundissime degebam quando ita
 E 848 tibi placitum, non invita discedo. At quod iubes dotem meam 22
 E 802 mecum ut auferam, quale sit video, neque enim excidit ut
 paterne olim domus in limine spoliata meis, tuis induta 24
 vestibus ad te veni, neque omnino alia michi dos fuit quam
 fides et nuditas. Ecce igitur ut hanc vestem exuo, anulumque 26
 E 860 restituo quo me subarrasti; reliqui anuli et vestes et ornamenta
 quibus te donante ad invidiam aucta eram, in thalamo tuo 28
 sunt. Nuda e domo patris egressa, nuda itidem revertar,
 E 870 nisi quod indignum reor ut hic uterus in quo filij fuerunt quos 30
 E 883 tu genuisti, populo nudus appareat. Quamobrem si tibi
 placet, et non aliter, oro atque obsecro ut in precium virgini- 32
 tatis quam huc attuli quamque non refero, unicam michi
 camisiam linqui iubeas earum quibus tecum uti soleo, qua 34
 E 890 ventrem tue quondam uxoris operiam” Abundabant viro
 lacrimae, ut contineri amplius iam non possent, itaque faciem 36
 avertens, “Et camisiam tibi unicam habeto,” verbis tre-
 mentibus vix expressit, et sic abiit illacrimans Illa, coram 38
 cunctis sese exuens, solam sibi retinuit camisiam, qua con-
 E 897 tecta, nudo capite pedibusque nudis, egreditur, atque ita prose- 40
 quentibus multis ac flentibus fortunamque culpantibus, siccis
 una oculis et honesto veneranda silencio, <fol 21r> ad paternam 42
 E 904 domum remeavit. Senex, qui has filie nuptias semper sus-
 spectas habuerat neque unquam tantam spem mente concepe- 44
 rat semperque hoc eventurum cogitaverat, ut, sacietate sponse
 tam humilis exorta, domo illam quandoque vir tantus et more 46
 nobilium superbus abiceret, tunicam eius hispida et attritam
 E 911 senio, abdita parve domus in parte servaverat Audito ergo 48
 non tam filie tacite redeuntis quam comitum strepitu, occurrit
 E 918 in limine et seminudam antiqua veste cohoperuit Mansit illa 50

(Vat6) 26 anulumque] anullumque

31 populo] popullo

33 refero] reffero

46 humilis] humilli (humilis Cs, P1, P6, P7, Ra, Rb, Lac, Chig,
 Laur3, Vat3, CC4, Rucc, Mlh, Har2, Har3, Laur2)

48 in parte] imparte

49 redeuntis] reddeuntis

(Var) 22 discedo] discedam Cs, Ra, Rb

23 excidit] animo excidit P6, excidit after which is inserted above,
 in almost illegible writing, a mea memoria P7

30 filij] filij tui Bod

47 et attritam] antiquam atritam P6

- E 841 Et volentiers feray lieu a ta nouvelle femme, laquelle soit en ton 30
boneur et aventure, comme de tout mon cuer le desire. Et de cy, ou
j'estoie et demouroie en grant plaisir, puis qu'il te plaist, volentiers 32
E 848 me partiray. A quoy, toutesfoiz, me commande tu que je reporte
avec moy mon douaire, quel il l'est je le voy, ne je n'ay pas oublié 34
E 862 comment, quant pieça tu me vould prendre a femme, je fus desvestue
sur le seul de mon pere des povres robes que j'avoie vestues, et fus 36
vestue des tiennes grandes precieuses, ne en tout n'aportay avec toy au-
tre douaire que foy et loyauté. Veez cy, doncques, puis qu'il te plaist, 38
je te desvests ceste tienne robe et rens l'aneau de quoy tu m'espousas.
E 869 Les autres aneaux, vestures, couronnes, et autres ornemens, que 40
fortune m'avoit presté une espasse de temps avec toy et, en faisant
et paiant son deu, les me toust et reprent, sont en tes escrins. Nue 42
vins de chiez mon pere, et nue la retourneray, se tu ne repute et tien
E 876 chose vil et malgracieuse, comme je croy que tu feroies, que ce 44
ventre cy, qui a porté les enfans que tu as engendrez, soit veu nus ne
E 883 decouvert au peuple Pour laquelle chose, s'il te plaist et non autre- 46
ment, je te supplie que, ou pris et pour la virginité que je apportay
avec toy, laquelle je n'en reporte mie, laisse moy une des chemises que 48
j'avoie quant j'estoie appelée ta femme.”
E 890 Lors ploura forment de pitié le marquis si que a paine contenir se 50
povoit, et ainsi, en tournant son visage, en parler tout troublé,
a paine peust dire, “Doncques te demeure celle que tu as vestue.” 52
Et ainsi se party celle sans plourer, et devant chascun se devesti,
et seulement retint la chemise que vestue avoit, et la teste toute des- 54
E 897 couverte et deschausse s'en va Et en cest estat la suivent plusieurs,
plourans et maudisans fortune, et elle seule ne <fol. 141r> plouroit 56
mie ne ne disoit mot Et ainsy s'en retourna en l'ostel de son pere.
E 904 Et le bon homs son pere, qui adés avoit eu le mariage suspet ne oncques 58
n'en avoit esté seur, ains doubtoit tousjours que ainsy n'en avenist,
E 911 vint a l'encontre des gens a cheval sur son seul, et de la povre robette, 60
que tousjours lui avoit garde, la couvry a grant mesaise, car la femme
estoit devenue grande et embarnue et la povre robe enrudiee et em- 62
E 918 piree Et demoura avec son pere par aucuns jours en merueilleuse-

(Var) 33 A quoy, toutesfoiz] Mais quant ad ce que tu PA
34 quel il l'est je le voy] tel qu'il est Tu scez bien PA
52 dire] dire mot PN2, PN7—Doncques te demeure] doncques te demeure dist
il PN2, BB, PN4, doncques dit il te demeure PN7, Je vueil bien dist il adoncques
que PA
55 plusieurs] plusieurs gens PN2
60 vint] vient PN2, BB, PA—des gens a cheval] d'elle et des gens qui la suy-
voient PN7
63 demoura] ainsi demoura PA

cum patre paucos dies equanimitate et humilitate mirabili,
 ita ut nullum in ea signum animi tristioris, nullum vestigium
 E 925 fortune prosperioris extaret, quippe cum in medijs opibus inops
 semper spiritu vixisset atque humilis. 54

[PARS VI]

E 939 Iam Panici comes propinquabat, et de novis nupcijs fama
 undique frequens erat, premissoque uno e suis, diem quo Salu- 2
 E 946 tias perventurus esset acceperat. Pridie igitur Valterius, ad
 E 953 se Griseldim evocans, devotissime venienti, "Cupio," ait, "ut
 puella cras huc ad prandium ventura magnifice excipiat,
 virique et matrone qui secum sunt, simulque et nostri qui con- 6
 iugio intererunt, ita ut locorum verborumque honor integer
 E 960 singulis pro dignitate servetur. Domi tamen feminas ad hoc 8
 opus ydoneas non habeo, proinde tu, quamvis veste inopi,
 hanc tibi, que mores meos nosti optime, suscipiendorum locan- 10
 E 967 dorumque hospitum curam sumes" "Non libenter modo,"
 inquit illa, "sed cupide et hoc et quecunque tibi placita sensero 12
 faciam semper, neque in hoc unquam fatigabor aut lentescam
 E 974 dum spiritus huus reliquie ulle supererunt." Et cum dicto, 14

(Vat6) 53 in] im

1-2 fama undique] fama (fama undique Cs, P1, P6, P7, Ra, Rb, Rc,
 Lac, Laur3, Chig, Vat3, CC4, CC2, Mgd, Rucc, Mlb, Pal, Bay7, Har2,
 Har3, Bod, Laur2)

4 venienti] vehementi (with he canceled)

7 honor integer] honor (honor integer Cs, P1, Ra, Rb, Rc, Chig,
 Vat3, CC4, Mgd, Ruc, Mlb, Pal, Bay5, Bod)

9 opus ydoneas] ydoneas opus

10 mores meos] meos mores

10-11 suscipiendorum locandorumque] suscipiendorumque locan-
 dorum

12 placita sensero] sensero placita

(Var.) 53 extaret] exstaret verbumque beati Job compacientibus sibi
 respondit "Dominus dedit, Dominus abstulit, sicut Domino placuit, ita
 factum est" CC4

6-7 *coniugio* The true Petrarchan reading is *convivio*, which is
 found in twenty-two of the twenty-four manuscripts, Vat6 and Har2
 alone giving *coniugio*. *Coniugio* is allowed to stand in the text because
 it is very slightly closer to Chaucer. In the twenty-two manuscripts
 Walter, when commanding Griseldis to come receive his guests, makes
 no mention of the marriage which is to occur on the morrow, in Vat6
 and Har2, however, he mentions it in the word *coniugio*. Chaucer's
 Walter also alludes to the marriage

"Grisilde," quod he, "my wyl is outrely

This mayden *that shal wedded been to me,*" etc (953-54)

- ment grant humilité et pacience, si que nul signe de tristesse, nulz 64
remors de la prosperité qu'elle avoit eu ne faisoit ne monstroït en
E 925 aucune maniere, et ce n'estoit pas merveille, comme en ses grans 66
richesses tousjours en pensee humble eust vescu et fust maintenue.
L 939 Et ja le conte de Paniquo venoit de Bouloingne et approchoit fort, 68
et des nouvelles nopces se continuoït et publioït la renommee par tout
le pays, sy envioia ledit conte au marquis dire le jour qu'il seroit a lui. 70
E 946 Et un peu devant qu'il venist, le marquis manda Griseldis, qui venist
pour obeir a ses commandemens moult volentiers, et lui dist: 72
E 953 "Griseldis, je desire moult que celle pucelle, qui doit demain estre cy
pour estre ma femme, et ceulx qui vendront avec elle, et aussy tous 74
ceux qui seront au disner, soient receus bien et grandement, et que
chascun soit festoyé et ordonné selon sa personne et estat. Toutes- 76
E 960 foiz, ceans n'ay a present qui proprement sceut ce faire, pourquoy,
doncques, ja soit ce que tu soies mal vestue et povrement, pren la 78
cusançon de cecy, qui congnois mes meurs et les estres de l'ostel."
F 967 "Maintenant," dist elle, "non pas volentiers tant seulement 80
mais de tres lié cuer, et ce et quelconque chose que je sentiroie qui
te pleust feray tousjours. Ne ja de ce ne me laisseray ne m'ennueray 82
F 974 tant que vive" Et en ce disant, commence a besoingnier, comme de

(PN3.) 77 n'ay] n'a (n'ay PN2, BB, PN4, PA)

(Var.) 66 maniere] maniere semblant PN2—comme] Car PA

67 en pensee humble eust vescu et fust maintenue] vescu en grant humilité
PA

68 Et ja le] ja ce PN2, PN7, PN4

77 ceans] seans PN2

77-78 pourquoy, doncques, ja soit ce] aucune belle ordnanance je vueil com-
bien PA

80 dist elle] dist elle monseigneur PN7.

- servilia mox instrumenta corripiens, domum verrere, mensas
instruere, lectos sternere, ortarique alias ceperat, ancille in 16
E 981 morem fidelissime. Proxime lucis hora terciā, comes super-
venerat, certatimque omnes et puella et germani infantis 18
mores ac pulcritudinem mirabantur. Erantque qui dicerent
E 988 prudenter Valterium ac feliciter permutasse, quod et sponsa 20
hec tenerior esset et nobilior, et cognatus tam speciosus
E 1009 accederet Sic fervente convivij apparatu, ubique presens 22
omniumque sollicita Griseldis, nec tanto casu delecta animo
nec obsolete vestis pudore confusa, sed sereno vultu intranti 24
obvia puella, "Bene venerit domina mea," inquit. Dehinc
E 1016 ceteros dum convivas leta facie et verborum mira suavitate 26
susciperet, et immensam domum multa arte disponderet, ita
ut omnes et presertim advene unde ea maiestas morum at- 28
que ea prudencia sub tali habitu vehementissime mirarentur,
E 1023 atque ipsa imprimis puella pariter atque infantis laudibus 30
sacriari nullo modo posset, sed vicissim modo virgineam, modo
infantilem eleganciam predicaret. Valterius, eo ipso in tem- 32
pore quo assidendum mensis erat in eam versus, clara voce
E 1080 coram omnibus, quasi illudens, "Quid tibi videtur," inquit, 34
"de hac mea sponsa? Satis pulcra atque honesta est?"
"Plane," <fol 21v> ait illa, "nec pulcrior ulla nec honestior 36
inveniri potest Aut cum nulla unquam, aut cum hac tran-
quillam agere poteris ac felicem vitam, utque ita sit cupio et 38
E 1037 spero Unum bona fide te precor ac moneo: ne hanc illis

(Vat6) 15 verrere] verere

16 ancille] ancile

21 hec] habere is expunged and hec written above it

32 infantilem] infantilem--ispo] ipso quo with quo expunged

35 Satis] satin (Sats Cs, P6, P7, Ra, Rb, Rc, Chug, Vat3, CC4, Rucc, Mlb, Pal, Bay7, Bay5, Har2)

(Var.) 16 alias] alicis Har2

20 permutasse] coniugium permutasse CC4

34 inquit] inquit Griseldis Cs, Ra, Rb

25 *puelle* After this word in the prints (Cs, Ra, Rb) occurs a passage (*flexo poplite servilem in modum vultuque demisso reverenter atque humiliter*) found in none other of the seventy-two manuscripts and early prints which I examined. Since the evidence is thus overwhelmingly against its authenticity, and since the passage finds no echo in Chaucer's poem, I have not included it in the text. Yet the addition must date from the fourteenth century, for both Philippe de Mézières' French translation, executed before 1389, and the version in *Le Ménagier*, composed about 1393, reflect the passage (cf. *Le Ménagier*, I, 122 "Vint de loing a l'encontre de la pucelle et de loing humblement la salua a genoulx, disant 'Bien soiez venue, madame'")

- baloier la maison, mettre tables, faire liz, et ordonner tout et prier aux autres chamberieres que chascune en droit soy feist au mieulx qu'elle pourroit. 84 86
- E 981 Il estoit ja environ tierce du jour que le conte, qui avoit amené et la fille et le filz, estoit venuz, et chascun regardoit tres fort et volentiers la beauté de ses deux enfans, et se merveilloient tous. Et estoient ja aucuns qui disoient que le marquis faisoit que saige de laisser la premiere femme et de prendre celle belle jeusne femme, mesmement qu'elle estoit tant noble et son frere tant bel Et ainsy s'avançoit fort l'appareil du disner, et par tout aloit <fol. 141v> et couroit celle Griseldis, sans avoir honte de ce qu'elle estoit si mal vestue, ne de ce qu'elle estoit ainsy abaissié de son hault mariage, mais de bonne chiere et liee vint a l'encontre de celle pucelle et dist, "Bien soiez venue, ma dame." Et en ceste maniere les seigneurs, dames, et damoiselles qui la devoient disner de hee chiere tres doucement et benignement elle recevoit et ordonnoit du tout ce palays et mettoit a point tellement que chascun, et especiaument les estrangers, se merveilloient dont telles meurs, tant grant sens soubz tel abit venoient, et s'en donnoient grant esbayssement, et sur toutes choses ne se povoient souler de la regarder. Ne ausy ne se povoit souler Griseldis de parler des louenges de ses deux enfans: maintenant de la vierge, maintenant du filz la beauté et maintien recommandoit Et le marquis, tout ainsy que on devoit aler a table, en haulte voix dist a Griseldis devant tous, ainsi comme en soy jouant. "Dy, Griseldis, que te semble il de ma femme? Est elle belle?" 108
- "Plainement," dist elle, "ouy, ne je ne croy mie que plus belle ne plus gente tu puisses trouver. Tu vivras en paix et euresement avec elle, comme je prie a Dieu que ainsy le faces, et ay esperance que ce feras tu, ou jamais avec autre Une chose toutesfoiz te vueil
- F 1037 112

(PN3.) 90-91 premiere femme] premiere (premiere femme PN7, BB, PN4, PA)

100 se merveilloient] om (se merveilloient PN2, PN4)

(Var.) 92 bel] belle que grant merveilles estoit de les veoir PA

102-03 de la regarder Ne ausy ne se povoit souler] om PN2, PN7, BB, PN4, PA

- aculeis agites quibus alteram agitasti, nam quod et iunior et 40
 delicatius enutrita est, pati quantum ego auguror non valeret.”
 E 1044 Talia dicentis alacritatem intuens, atque constanciam tociens 42
 tamque acriter offense mulieris examinans, et indignam sortem
 E 1051 non sic merite miseratus, ac ferre diucius non valens, “Satis,” 44
 inquit, “mea Griseldis, cognita et spectata michi fides est tua,
 nec sub celo aliquem esse puto qui tanta coniugalī amoris 46
 experimenta perceperit.” Simul hec dicens, caram coniugem
 E 1058 leto stupore perfusam et velut e somno turbido expectectam, 48
 cupidīs ulnis amplexitur et “Tu,” ait, “tu sola uxor mea es,
 E 1065 aliam nec habui, nec habebō. Ista autem quam tu sponsam 50
 meam reris, filia tua est, hic qui cognatus meus credebatur,
 tuus est filius. quae divisim perditā videbantur, simul omnia 52
 E 1072 recepisti. Sciant qui contrarium crediderunt me curiosum 54
 atque experientem esse, non impium, probasse coniugem, non
 E 1070 dampnasse, occultasse filios, non mactasse.” Hec illa audiens, 56
 pene gaudio exanimis et pietate amens iocundissimisque cum
 lacrimis, suorum pignorum in amplexus ruit, fatigatque osculis,
 E 1114 pioque gemitu madefacit Raptimque matrone alacres ac 58
 faventes circumfuse, vilibus exutam suis, solitis vestibus in-
 duunt exornantque, plaususque letissimus et fausta omnium 60
 E 1121 verba circumsonant, multoque cum gaudio et fletu ille dies 62
 celeberrimus fuit, celebrior quoque quam dies fuerat nupti-
 arum. Multosque post per annos ingenti pace concordiaque 64
 E 1128 vixere, et Valterius inopem socerum, quem hactenus neglexisse 66
 visus erat, ne quando concepte animo obstaret experientie,
 suam in domum translatus in honore habuit, filiam suam 66
 F 1135 magnificis atque honestis nuptijs collocavit, filiumque sui 68
 domini successorē liquit, et coniugio letus et sobole

(Vat6) 42 alacritatem intuens] intuens alacritatem
 45 spectata] specta (spectata Cs, P1, P6, P7, Ra, Rb, Rc, Lac, Laur3,
 CC4, Mgd, Pal, Bay7, Har2, Bod)
 46 aliquem esse puto] puto aliquem esse
 48 expectectam] expectetam
 55 occultasse] occultasse
 59 solitis vestibus] vestibus solitis
 62 celeberrimus] celeberrimus
 65 visus] iussus (visus Cs, P1, P6, P7, Ra, Rb, Rc, Lac, Laur3, Chig,
 Vat3, CC4, CC2, Mgd, Ricc, Mlh, Pal, Bay7, Har2, Har3, Bod, Laur2)
 67 collocavit] colocavit

(Var.) 42 alacritatem] vultum alacriter CC2
 50 habebō] habeo P1, Vat3, CC2, Bod
 68 sobole] sobole Et sic ex serie et stemate huius narrationis egregie
 patet quod patientissima Grysildis post se talem non reliquit superstitem
 Explicit Bod

prier et requérir: que tu ne la poignes des aguillons que tu as pointe l'autre, car et plus jeune est et plus délicieusement nourrie, souffrir, 114 comme je croy, ne le pourroit."

[VI]

Comment le marquis rappella sa femme Griseldis et la remist en son estat avec lui, et comment il lui monstra ses deux enfans qu'elle cudoit qu'il eust fait morir et occirre. 2

- E 1044 Et quant le marquis regarda la bonne et entiere volenté de celle 4
femme, la constance et grant pacience, que tant de fois et tant durement courroucié avoit, et qui ainsy respondoit, dist a haulte voix. 6
E 1071 "C'est assez, Griseldis, j'ay a plain veu et congneu ta bonne foy et 8
vraye humilité, ne je ne croy mie que soubz le ciel soit aucun qui tant ait veu ne approuvé de vraie amour et obeissance de mariage que <fol 142r> j'ay en toy" Et en ce faisant et disant l'embraissa tres doulce- 10
ment, et elle s'esbahyt tout ainsy que s'elle s'esveillast d'un songe. F 1058
F 1065 "Tu es," dist il, "seule ma femme, autre n'ay eu, ne ja n'auray. Ceste 12
cy, voy tu, que tu cudoies estre ma femme est ta fille, et l'enfant ton filz. Yceulx enfans que tu cudoies avoir perdu a deux foiz, tu les as 14
F 1072 maintenant recouvré tout ensemble Saichent tous qui le contraire 16
ont cudié, moy avoir fait ce que j'ay fait pour toy approuver et essayer tant seulement, et non pas avoir voulu faire tuer mes enfans, dont 18
Dieu me gart, ne oncques ne fu, puis que t'espousay, que pour ma F 1079
femme ne te tenisse et reputasse" Et quant Griseldis oy ces nouvelles, toute pasmee et avenoiee, ainsi que le marquis l'avoit embrassé, 20
F 1114 se laissa cheoir. Et lors tantost les bonnes dames qui la estoient la 22
devestirent de ses povies robes qu'elle avoit vestue, et la revestirent 24
E 1121 de ses bonnes et parerent tres grandement. Et adoncques chascun 26
commença a faire bonne chiere et joyeuse, car le seigneur le vouloit et
en prioit chascun Et fist on plus grant solennité que on n'avoit fait
E 1128 aux nopces premieres Et depuis grant temps et long furent ensemble 26
en grant paix et bonne amour ledit marquis et Griseldis Et depuis,

(PN3) 10-11 tres doucement] *om* (tres doucement PA, PN2, PN7, BB, PN4)

18 t'espousay] t'espousa (t'espousay PN2, PN7, BB, PN4, PN1, PA)

(Var) 12 eu] *om* PN7, PN1

15 Saichent] Et les a nourriz ma suer et introduis abier et a tout honneur faire comme tu le pues appercevoir Et sachent BB

16 moy avoir fait ce que j'ay fait] que j'ay ce cy fait tant seulement PA

19 Et quant] quant PA

21 laissa] laisse PN2—estoient la] estoient la prindrent gracieusement et PN7, estoient après ce qu'elle fut revenue de paulmoisons la PA

23 de ses bonnes et parerent tres grandement] tres honnorablement et en grant reverance de ses bonnes robes et parerent tres grandement et richement PN7, et reparerent grandement de robes riches et honorables PN1

25 solennité] sollempnité et plus grant feste et plus joyeuse PN7

- E 1142 Hanc historiam stilo nunc alio retexere visum fuit, non tam
ideo, ut matronas nostri temporis ad imitandam huius uxoris 70
pacienciam, que michi vix imitabilis videtur, quam ut legentes
E 1149 ad imitandam saltem femine constanciam excitarem, ut quod 72
hec viro suo prestitit, hoc prestare Deo nostro audeant, qui
licet (ut Jacobus ait Apostolus) intentator sit malorum, et 74
E 1156 ipse neminem temptet. Probat tamen et sepe nos multis ac
gravibus flagellis exerceri sinit, non ut animum nostrum sciat, 76
quem scivit ante quam crearemur, sed ut nobis nostra fragili-
tas notis ac domesticis indicijs innotescat. Abunde ego 78
constantibus viris ascripserim, quisquis is fuerit, qui pro Deo
suo sine murmure paciatur quod pro suo mortali coniuge rusti- 80
cana hec muliercula passa est.

(Vat6) 70 matronas nostri temporis] matronas (matronas nostri tem-
poris Cs, P1, P6, Ra, Rb, Rc, Lac, Laur3, Chug, Vat3, CC4, CC2, Mgd,
Ricc, Mlb, Pal, Bay7, Bay5, Har2, Har3, Bod, Laur2)

71 imitabilis] imitabilis

72 imitandam] imitandum (imitandam Cs, P1, P6, P7, Ra, Rb, Rc,
Lac, Laur3, Chug, Vat3, CC2, Mgd, Ricc, Mlb, Pal, Bay7, Bay5, Har3,
Bod, Laur2)

73 viro suo] suo viro

74 malorum] mallorum

75 et sepe nos] nos et sepe

76 exerceri sinit] sinit exerceri

77 nobis] nobis ut *with* ut *canceled*

77-78 fragilitas] fragilitas sit *with* sit *canceled*

78 innotescat] inotescat

81 est] est Deo gracias amen Explicit

(Var.) 69 alio] alto CC2

71 quam] sed CC4, Mgd, Har2

69 *alio* Of the seventy-two manuscripts and early prints which I examined, all but five have *alio*. In CC2 alone occurs *alto*, though in the 1473 print by Johannes Zeiner the word might be either *alco* or *alio*. It looks as if the letter between *l* and *o* had not printed well and had been put in by hand, but it is exactly the same in both copies which I examined (Bodleian, Douce 204, and British Museum, C 6 b 6). The letter is like neither the *z* nor the *t* of the type, but if it should appear in a manuscript, I would take it for a *t* (*c*). Professor Hendrickson has pointed out that Chaucer's "heigh style" (*Clerkes Tale*, ll 18, 41, 1148) probably came from a corruption or misreading of Petrarch's "stilo . . . alio" (Hendrickson, *MP*, iv, 188-92).

- ce marquis son povre serorge, duquel n'avoit tenu compte jusques 28
 alors pour mieulx faire son experiment de sa femme, fist venir en sa
 maison, et le tint en grant honneur Et maria sa fille tres haultement; 30
 E 1135 et succeda en grande et bonne prosperité son filz comme son heritier.
 E 1142 Ceste hystoire est recité de la pacience de celle femme, non pas 32
 tant seulement que les femmes qui sont aujourd'uy je esmeuve a
 ensuir ycelle pacience et constance, que a paine me semble ensuivable 34
 et possible, mais aussy les lisans et oyans a ensuir et considerer au
 E 1149 mains la constance d'icelle femme, afin que ce qu'elle souffrist pour 36
 son mortel mary, facent et rendent a Dieu. Lequel, comme dist Saint
 E 1156 Jaque l'Apostre, ne tempte nul, mais bien appreuve et nous sueffre 38
 maintes foiz tres griefment pugnir Non pas qu'il ne congnoisse
 nostre couraige et entencion devant que soyons nez, mais pour que 40
 par jugemens clers et evidens recongnoissions et veons nostre fragile
 humanité. Et en especial est ce escript aux constans hommes, se il 42
 est aucun qui pour nostre createur et redempteur Jhesu Crist seuffre
 et endure pacienment ce que pour son may mortel endura ceste 44
 <fol 142v> povre femmelette.

Explicit

(PN3.) 44 mortel] *om* (mortel PN2, PN7, BB, PN4, PA)

(Var.) 28 serorge] serourge dit Janicolle pere de sa femme PN7

30-31 tres haultement, et succeda] haultement et grandement et tres honno-
 rablement selon son estat et après ledit marquis succeda son filz PN7

32 femme] femme grizelidiz PN7

36-37 ce qu'elle a Dieu] tout ainsi comme elle souffri les adversitez
 pacienment pour son mortel mary Nous vueillons ausu pacienment porter et
 souffrir les adversitez et tribulacions de ce *plus an illegible word plus* en rendant
 graces a dieu de tout ce qu'il nous envoie PA

41-42 fragile humanité] fragillité humame PN2, PN7, BB, PN4, PA

Text of Petrarch's Preface to the Tale (The Librum Tuum)

[Here is presented the text of the opening section of Petrarch's Griseldis letter. The text below (which is an introduction to the tale proper) and the text given in the preceding pages (which is the tale proper) together constitute the whole epistle *Sen. xvii 3.*]

<fol. 17r> Librum tuum, quem nostro materno eloquio, ut oppinor, olim iuvenis edidisti, nescio quidem unde vel qualiter ad me delatum vidi Nam si dicam legi, menciari, siquidem ipse magnus valde, ut ad vulgus et soluta scriptus oratione, et occupatio mea maior et tempus angustum erat, idque ipsum, ut nosti, bellicis undique motibus inquietum, a quibus etsi animo procul absim, nequeo tamen fluctuante republica non moveri Quid ergo? Excucurri eum, et festini viatoris in morem, hinc atque hinc circumspiciens, nec subsistens. Animadverti alicubi librum ipsum canum dentibus lacescitum, tuo tamen baculo egregie tuaque voce defensum Nec miratus sum. Nam et vires ingenij tui novi, et scio expertus esse hominum genus et insolens et ignavum, qui, quidquid ipsi vel nolunt vel nesciunt vel non possunt, in alijs reprehendunt, ad hoc unum docti et arguti, sed elingues ad reliqua. Delectatus sum ipso in transitu, et si quid lascivie liberioris occurreret, excusabat etas tunc tua dum id scriberes, stilus, ydioma, ipsa quoque rerum levitas et eorum qui lecturi talia videbantur Refert enim largitei quibus scribas, morumque varietate stili varietas excusatur. Inter multa sane iocosa et levia, quedam pia et gravia deprehendi, de quibus tamen diffinitive quid iudicem non habeo, ut qui nusquam totus inheserim At quod fere accidit eo more currentibus, curiosius aliquanto quam cetera libri principium finemque perspexi Quorum in altero patrie nostre statum, illius scilicet pestilentissimi temporis, quod pre omnibus nostra etas lugubre ac miserum mundo vidit, meo quidem iudicio et narrasti

(Vat6.) 1 materno eloquio] eloquio materno

9 lacescitum] lacescitum—baculo] bacullo

10 defensum] deffensum

12 nolunt] nollunt

12–13 reprehendunt] reprehendunt or respondent(?)

14 lascivie] laxivie—occurreret] occureret

15 tunc] tum (tunc *P1, P6, P7, Ra, Rb, Rc, Lac, Laur3, Chug, Vat3, Mgd, Ricc, Mlb, Laur2*)

18 deprehendi] deprehendi

20 currentibus] curentibus

22 pestilentissim] pestilentissimus (pestilentissim] *P1, P6, P7, Ra, Rb, Rc, Lac, Laur3, Chug, Vat3, Mgd, Ricc, Mlb, Bay7, Bay5, Har2, Har3, Laur2*)

23 narrasti] narasti

proprie et magnifice deplorasti. In altero autem ystoriam ultimam et
multis precedencium longe dissimilem posuisti, que ita michi placuit
meque detinuit ut, inter tot curas que pene mei ipsius immemorem me
fecere, illam memorie mandare voluerim, ut et ipse eam animo quociens
vellem non sine voluptate repeterem, et amicis ut fit confabulantibus
renarrarem, si quando aliquid tale incidisset Quod cum brevi post-
modum fecissem gratanique audientibus cognovissem, subito talis inter-
loquendum cogitatio supervenit, fieri posse ut nostri etiam sermonis
ignaros tam dulcis ystoria delectaret, cum et michi semper ante multos
annos audita placuisset, et tibi usque adeo placuisse perpenderem ut
vulgari eam stilo tuo censueris non indignam et fine operis, ubi retho-
rum disciplina validiora quolibet collocari iubet Itaque die quodam,
inter varios cogitatus animum more solito discerpentes, et illis et michi,
ut sic dixerim, iratus, vale omnibus ad tempus dicto, calamum arripiens,
ystoriam ipsam tuam scribere sum aggressus, te haud dubie gavisurum
sperans, ultro rerum interpretem me tuarum fore Quod non facile alteri
cuicunque prestiterim, egit me tui amor et historæ. Ita tamen, ne Horac-
ianum illud poetice artis obliviscerer,

Nec verbum verbo curabis reddere fidus
Interpres,

historiam tuam meis verbis explicui, imo alicubi aut paucis in ipsa nar-
ratione mutatis verbis aut additis, quod te non ferente modo sed fa-
vante fieri credidi. Que licet a multis et laudata et expetita fuerit, ego
rem tuam tibi non alteri dedicandam censui. Quam quidem an mutata
veste deformaverim an fortassis ornaverim, tu iudica Illic enim orta,
illuc redit, notus iudex, nota domus, notum iter, ut unum et tu noris et

(Vat6) 25 dissimilem] dissimilem

28 repeterem] repeterem

28-29 confabulantibus renarrarem] cum fabulantibus nararem (confabulantibus
renarrarem Ra, Rb, Rc, Cs, Lac, Laur3, Chig, Vat3, CC4, Mgd, Ricc, Mlb, Bay7,
Bay5, Laur2)

29 aliquid tale] talis aliquid

30 gratanique] gratamque with insertion of *1* above the word, which converts it
into gratamque (gratamque P1, P7, Ra, Rb, Lac, Laur3 Chig, Vat3, CC4, Mlb,
Vat6, Bay7, Bay5, Har2, Har3, Laur2)—talis] talis

35 disciplina] disciplina—collocari] collocari

36 solito] solito

37 vale] vale—calamum arripiens] om (calamum arripiens Cs, P1, P6, P7, Ra,
Rb, Rc, Chig, Vat3, CC4, Mgd, Ricc, Mlb, Bay7, Har2)

38 aggressus] agressus—haud] aut (haud Cs, P6, Ra, Rb Rc, Lac, Laur3, Chig,
Vat3, Mgd, Ricc, Mlb, Bay7, Bay5, Har3, Laur2)

39 facile] facile

41 obliviscer] obliviscer (obliviscer Cs, P1, P7, Ra, Rb, Rc, Lac, Laur3, Mgd,
Chig, Vat3, CC4, Ricc, Mlb, Bay5, Har2 Har3, Laur2)

44 uno] uno (uno Cs, Ra, Rb, Laur3, Chig, Vat3, Mgd, Ricc, Mlb)

44-45 narratione] narratione

45 ferente] ferente

49 redit] reddit

quisquis hec leget: tibi non michi tuarum rationem rerum esse reddendam. Quisquis ex me queret an hec vera sint, hoc est an historiam scripserim an fabulam, respondebo illud Crispi. "Fides penes <fol. 17v> auctorem (meum scilicet Johannem) sit." Hec prefatus, incipio.

(Vat6.) 51 vera] verba (vera *Cs, P1, P6, Ra, Rb, Lac, Laur3, Chug, Vat3, CC4, Mgd, Rucc, Mlb, Bay7, Har2, Har3, Laur2*)

52 fabulam] fabullam

53 Johannem] Johanem—sit] sic (sit *Cs, P1, P6, Ra, Rb, Lac, Laur3, Chug, Mgd, Har3, Laur2*)

Corpus of Latin Variants

PREFACE (THE *LIBRUM TUUM*)

1-53 **Librum tuum* prefatus, incipio] *om* CC2, *Bod*
 1-25 **Librum tuum* dissimilem posuisti] *Historiam tuam, optime pater Iohannes, materno nostro eloquio editam, cum non parva gratiarum actione recepi* CC4

1 **tuum*] *om* P7—**nostro*] *om* Laur3, Bay7, modo Bay5.

2 **iuvenis*] *iuvenilis* Laur3—**edidisti*] *edisti* Pal—**quidem*] *quid* P7—**unde*] *om* Laur3—**vel*] *et* Har2

3 **menciar*] *mentias* Chig, *menciam* Pal, *mentiar* nam Bay7, *mentior* Har2, Har3—**ipse*] *id est* P1, *om* Bay7—**ut ad*] *et ad* Pal, Rc, Mgd, *ut* Laur3, Hai2, Har3

4 **vulgus*] *vulgus* scilicet P1, P6, P7, Rc, Pal, Bay7, Har2, *vulgus* ait Har3—**et soluta scriptus*] *scriptus et absoluta* scilicet CC2, *ut soluta scriptus* Bay7, *ad solita scriptus* Har2, *et solita scriptus* Har3—**oratione*] *ratione* P6, Chig, *orationem* Pal—**occupatio*] *o* *occupatio* Lac—**mea*] *om* P7.

4-53 **tempus* prefatus, incipio] *tempus* alias followed by a paragraph symbol plus three dots Pal

5 **idque* nosti] *om* Bay7—**undique*] *om* Laur3—**motibus*] *montibus* Bay5, *motibus* Har3

6 **animo*] *om* P6, non P7—**nequeo*] *neque* Rc

6-7 **republica*] *om* Rc

7 **ergo*] *igitur* P1, P7, Chig, Ricc, *erga* Hai2—**moveri*] *moveri*(?) Laur2—**Excucurri*] *excurri* P1, P6, Rc, Laur3, Chig, Vat3, Mgd, Ricc, Mlb, Pal, Bay7—**eum*] *enim* Rc, *om* Har3—**et*] *om* P1, P7, Har2—**festini*] *confestum* P1, P7, Har2, *festum* Bay7—**viatoris*] *oratoris* Mgd, *viatorum* Bay7.

8 **atque hinc*] *atque inde* Rc, *atque illinc* Vat3, Mgd, Ricc, Mlb—**subsistens*] *susistens* Lac, *substnens* Bay7

9 **alicubi*] *om* P7, Bay7, *alibi* Vat3, Ricc, *alicubique* Har2, *alicui* Har3, Laur2—**ipsum*] *ipsum aliquando* Bay7—**laccessitum*] *laceressitum* Har2—**tuo*] *tunc* Laur3—**baculo*] *traculo* Bay5

10 **egregie*] *egregio* P7—**miratus sum*] *miratus suum* Har2

11 **expertus esse*] *expertum esse* P1, Lac, Laur3, Bay7, *expertus* omne P7, *expertus* Vat3, Ricc, *te esse expertum* Har2—**hominum*] *humanum* P6—**genus et*] *genus* Vat3—**insolens*] *insolers* P7, Mgd—**ignavum*] *inanum* P1, *ignanum* P7, *ignarum* Rc, Har3, *connavum* or *gnavum* Bay5

12 *qui] *om. Vat3, Ricc, Mlb*—*quidquid] quidquod *P1*—*vel nolunt] nolunt *Mgd*—*possunt] possunt et *Laur2*

12–13 *reprehendunt] reprehendant *Cs*, deprehendunt *Bay7*.

13 *hoc] *om Chig*—*arguti] arguti *P7*—*elinguens] elingens *P1*, elinguens *Rc*.

14 *sum] *om. Laur2*—*lascivie] lascive *Ricc, Bay7*—*liberioris] liberiorum *P7, Bay7*—*occurreret] occurrerat *P6*, occurret *Ricc, Laur2*.

14–15 *transitu scriberes] *om. Har2*—*excusabat] excusabit *Laur2*

15 *tunc] *om Bay7*, cum *Bay5*, tamen *Har3*—*id] *om Vat3, Ricc, Mlb*, hic *P6*—*scriberes] scriberem *P6*, scribes *Bay7*—*stilus, ydioma] solus yronia *P7*—*ipsa quoque] ipsaque *Rc, Lac*, ipsa quam *Laur3*, ipsa *Har3*

16 *rerum] rer *P1*—*levitas] lenitas *Bay7, Laur2*—*eorum] *om Rc*—*qui] que *Bay5, om Har3*—*lecturi] lecturi or lectio(?) *P1*, loquuturi *P7*, lecturi erant *Laur3*, lectori *Har3*—*talía] *om Laur3*—*videbantur] *om. Laur3*, videbuntur *Bay5*

17 *morumque] morum *Rc*—*varietate] veritate *Chig*—*stili] soli *P7*—*varietas] veritas *Chig*—*Inter] *om Bay7*—*multa] multas *Laur2*.

18 *levia] lenia *Cs*, *P6*—*quedam] quedem *P1*—*deprehendi] *om Har3*—*tamen] *om P6*, tum quid *Rc*

19 *diffinitive] diffinire *Mgd*—*quid] *om Rc*, per *Bay5*—*iudicem] iudicare *P1*—*non] *om. Laur3*—*habeo] habeo *Bay7*—*qui nusquam] quanquam *Rc*—*inheresim] in heresim *P7, Har2*—*At] ad *P1, Har2, Chig*, id *P6, Rc*, aut *Ricc*, et *Bay7*, ac *Har3*

20 *quod] quid *Bay7*—*fere] vere *Cs, Ra, Rb*, sepe *Har2*, se *Bay7*—*accidit] accidat *Bay7*—*more] mors *Har2*—*aliquanto] autem quanto *P7*, aliquando *Bay7*—*cetera] ceteri *Rc*

21 *perspexi] prospexi *P6, P7, Chig, Laur3, Vat3, Ricc, Mlb, Har3*, respexi *Mgd*—*patric] presentie *Mgd*

21–22 *statum] statum et *P7*, statim *Har2*

23 *lugubre] lugubre *Har2*—*mundo] modo *P7, Mgd, Bay7, om Laur3, Har2*—*vidit] videbit *Bay5*—*meo] meoque *P6*, in eo *Har2*, meo et *Har3*—*quidem] et quidem *Har3*—*et narrasti] enarrasti *Chig*, ut narrasti *Bay7*

24 *proprie] prope *Laur3*, propria *Har2*—*ultinam] *om P6*

25 *multis] multum *Bay7*—*precedencium] *om P6*, precedentibus *Rc, Mgd*—*longe] longeque *P7*, valde *Ricc*—*dissimilem] dissimile *Vat3, Ricc, Mlb*—*ita] *om Bay5*—*placuit] complacuit *Mgd*

26 *detinuit] ita detinuit *P1*—*tot curas] tot quas with alias curas written above quas *P1*, ut cras *Bay5*—*mei] me *P6*—*immemorem] in merorem *Bay7, Har2*—*me] *om Cs, P7, Ra*

27 *fecere] fecerant *Mgd*, facere *Laur2*—*illam] iam *Laur2*—*mandare] mendare *Bay5*—*ut et] ut *Bay7, Laur2*—*ipse] ipsam *Rc, Chig*—*eam] eo *P6*, etiam *Har2*—*animo] *om Chig*

28 *vellem] *om Har2*—*voluptate] voluntate *P6, Har2*—*et amicis]

ut amicis *Har2*—*fit] sit *Cs*, *Ra*, sic *P6*, *Har2*, *Laur2*, et sic *Rc*—*confabulantibus] com fabulantibus *P1*

29 *renarrarem] renarrem *Laur3*, renarrantem *P6*, enarrarem *P7*, *Har3*, renarrare *Har2*—*aliquid] ad *Har2*—*incidisset] accidisset *Bay7*—*cum] tamen *Har2*

29–30 *postmodum] postmodumque *Mgd*

30 *gratamque] gratiamque *Cs*, gratam quod *P6*, gratumque *Rc*, *Mgd*, *Ricc*—*audientibus] audientibus *Rc*, auribus meis *Bay7*—*cognovissem] agnovissem *Vat3*

30–31 *interloquendum] interloquendi *P6*, *P7*, *Rc*, *Mgd*, *Bay7*

31 *cogitatio] cognitio *Bay7*—*posse] possit *Har3*

32 *ignaros] ignotos *Mgd*, ignaras *Bay7*, ignarus *Har2*—*dulcis] dulci *Bay5*—*delectaret] iocundaret *Har3*.

32–35 *cum et iubet] om *P1*, *P7*, *Rc*, *CC4*, *Bay7*, *Har2*

33 *annos] om *Mgd*—*et tibi] ut tibi *Bay5*, et *P6*—*perpenderem] perpenderim *P6*, *Mgd*

34 *tuo] om *Har3*—*censueris] censuerit *Chig*, consueris *Ricc*, consuens *Har3*—*non] nec *Chig*—*fine] infine *Bay5*.

34–35 *rethorum] rebus *Bay5*

35 *collocari] colorari *Chug*—*die] dicit *P6*—*quodam] quadam *Mgd*, *Har3*, om *Har2*

36 *inter] cum inter *Mgd*—*varios] natos *P6*—*animum] animi *Bay7*, *Har2*—*more solito] om *Har3*—*discrepantes] discrepantes *P1*, diserpentes *P6*, *Chig*, *Bay7*—*illis et] illinc et *Chig*, illius et *Bay7*, illis ut *CC4*

37 *ut] ac *Chug*—*sic] ita *Rc*, si *Chug*—*iratus] tractus *P7*—*vale] om *P7*, valde *Chug*, *Mgd*, *Har2*, *Laur2*, *Rc*—*omnibus] om *P7*—*tempus] praesens *Mgd*—*dicto] om. *Vat3*, digito *Mgd*, *Har2*, dico *Bay7*, dicte *Bay5*—*calamum arripiens] om *Lac*, *Laur3*, *Bay5*, *Har3*, *Laur2*, calamum rapiens *Mgd*, calamum eripiens *P6*

38 *ipsam] illam *Mgd*, ipsa *Har2*—*tuam] om *P7*—*scribere] om *Ricc*, *Bay7*—*sum] om. *Har2*—*te haud dubie] non minimum te *P1*, *P7*, *CC4*, non nimium te *Har2*, tibi haud dubie *P6*, te haud dubium *Bay7*, *Har3*—*gavisurum] gratissimum *P6*, gauvisurum *Chig*, gravissimum *Mgd*, gauvisurum te *Har2*

39 *sperans] sectans *Mgd*—*ultro] ulcio *Har2*—*rerum] om *P7*, me tuarum *Chig*, vero *Har2*—*interpretem] interpretem *P6*, interpretrem *Chig*, *Vat3*—*me] om *P7*—*facile] facere *Har2*—*alteri] alij *P1*, *CC4*, *Har2*, aliquando *P7*.

40 *cuiunque] cuique *P6*, *P7*, cuiquam *Rc*, quicquam *Bay7*, circumque *Laur2*—*egit] cogit *Har2*—*Ita] ut *Mgd*

40–41 *Horacianum] oratianum *P6*, *Bay7*, *Mlb*, *Ricc*, *Har3*, *Laur2*, *Laur3*, *Vat3*, oratianum *Rc*, orationum *Mgd*, *Har2*, *Bay5*, orationem *P7*

41 *poetice] poetrie *Bay5*—*obliscerem] obliscerem *Rc*, obliscer *P6*, oblisceret *Bay7*.

42 *Nec] ne *P7*, ut *Har2*.

44 *meis] *om. Rc—*explicui] explicavi P6, explevi Mgd—*imo] uno Lac, Bay5, Har3, ideo Laur2—*ahcubi] alicui Laur2—*aut] haud Laur3*

44-46 *imo credidi] *om P1, P6, P7, Rc, CC4, Bay7, Har2.*

45 *ferente] egreferente Bay5—*modo] *om Chig*

46 *multis et] multis *Rc, multis loco(?) et Har2—*et expetita] et expedita P6, Chig, Har3, expetita Laur3*

47 *tibi] *om. CC4—*non] et non Bay7—*dedicandam] dedicanda Chig*

48 *tu] tuam *Chig, tuo Har2—*iudica] iudisti Lac, dijudica Bay7, iudicio Har2—*illuc] illuc Cs, Rc, illinc Ra, Rb, Lac—*orta] exorta P1, nota P6, orat Ra, orto Laur3*

49 *illuc] illic *P1, P7, Laur3, Vat3, CC4, Har2, illuc P6—iedit] reddit Bay7, Bay5, Har2—*iter] item P7, in ter Laur2—*ut unum] et unum P6, Har2, om Rc—*et tu noris] et timoris P6, ut tu noris P7.*

50 *quisquis] quisque *P1, P7, CC4, Har2—*hec] hoc P7, Chig, Mgd, Har3—*non] et non Bay7—*tuarum] om. P7—*rationem] rationum Har2*

50-51 *reddendam] reddebam *Har2.*

51 *queret] quereret Bay5—*an hec] ad huc *Rc—*vera] verba P7, Bay5*

51-52 *vera respondebo] *om Rc*

52 *respondebo] respondendo *Vat3, Rucc, Mlb—*illud] om Bay5—*Crispi] scripsi Bay7, Vat3, Rucc, Mlb, Har3, Caspi Har2, cripsi Bay5, ad cripsi P7—*pene] om Rc, pene Vat3, Rucc, Mlb*

53 *meum] *om P7—*scilicet] om CC4, Har2—*Johannem] Ioan-nem Cs, Ra, Rb, Laur3—*sit] sic P7, Rc, Bay7, Bay5, Har2, fit Vat3, CC4, Rucc, Mlb—*Hec] hec verba Bay5—*prefatus] prefatis P6, pre-fata Vat3, Rucc, Mlb*

PARS I

Title Francisci Petrarce Certaldo] Incipit prologus in historiam Giseldis ad Iohannem bocacium *Har3*, Epistola de fide uxoris, francisci petrarche Domino Johanni Bochatio de Certaldo Frederuus (*with deuius cancelled*) Petrarcho *Bay5*, Epistula Epistula domini francisci petrarche ad dominum Iohannem boccacii de obedientia et fide uxoria *MLb*, Epistola domini Francisci Petrarce ad dominum Iohannem Boccacci de obedientia et fide uxoria *Rucc*, Ad eundem Boccacium Fidem *Vat3*, Francisci petrarche lauiati poete de Waltero Saluciarum marchione ac Griscildi eius uxore sequitur historia *CC2*, Vita Giseldis per Franciscum Petrarcham de vulgari in latinam linguam traducta *Mgd*, Franciscus petrarcha nacione Florentinus et senatu Romano laurea poetici honoris insignitus, de Gryilde patientissima muliere quadam laudabilem narrationem scripsit. Cuius narra-

cionis seriem contextuit per hunc modum *Bod*, Ad iohannem bocacium de florentia, Franciscus petrarca laureatus poeta. Hystoria griseldis *P1*, Incipit prologus domini Francisci petrarche de lancisa Florentini (*last four words inserted above the line*) poete laureati in hystoriam griseldis pacientissime mulieris *CC4*, Incipit pia historia griseidis edita a Iohannem bo cuius traducta de vulgari(?) in latinum per superdictum poetam De fide uxoris Io ber. de. vall. (*last four words with a line of deletion through them*) *Bay7*, Epistola Domini Francisci Petrarche Laureati Poete ad dominum Iohannem Florentinum Poetam de hystoria Griseldis mulieris maxime constancie et paciencie In preconium omnium laudabilium mulierum *Pal*, Franciscus Petrarcha Ioan. Boccatio S. Cs, *Ra*, Epistola domini Francisci Petrarche Laureate poete ad dominum Iohannem Florentinum poetam de Historia Griseldis mulieris maxime constantie et patientie In preconium omnium laudabilium mulierum. Capitulum primum *Rc*, Ad eundem insignis obedientia et fides uxoriam Epistola III *Rb*, CXXVI *Lac*, Ad eundem insignis obedientia et fides uxoriam *Laur3*, *om.* *P6*, *P7*, *Har2*, *Laur2*, *Chig*.

1 Est] Incipit historia griseldis puelle constantissime et fidelissime. Est *Har3*, Explicit prologus Incipit historia griseldis Est *CC4*, Hic incipit eppistula Est *Pal*, Francisci Petrarchae V C. de Obedientia ac fide uxoriam Mythologia Est *Cs*, *Ra*, Incipit Historia Capitulum I Est *Rc*—ad Ytalie] autem ad ytalicos *Rc*, autem aput ytalicorum *Pal*, ytalie *Bay5*, in ytalie *Har2*, ad Italic *Lac*, *Laur3*, *Mgd*, *Cs*, *Ra*, *Rb*—latus] latis *Ricc*, locus *Bay5*—occiduum] exiguum *Bod*—Vesullus] vosulus *CC2*, vesalus *Rc*, *Pal*, *Har3*, vesuvius *Laur2*, Vesulus *Cs*, *P1*, *P6*, *P7*, *Ra*, *Rb*, *Lac*, *Laur3*, *Chig*, *Vat3*, *CC4*, *Mgd*, *Ricc*, *Mlb*, *Bay7*, *Bay5*, *Har2*, *Bod*—ex Apenini] ex alpenini *Har3*, exapeum(?) in *Har*— ex appenni *Rc*, *Pal*, ex Appenini *Lac*, *Ricc*, ex apennini *P7*, *CC4*, *Mlb*, *Bay5*, *Laur2*, ex Appennini *Cs*, *Ra*, *Rb*, *Laur3*, *Chig*, *Vat3*, *CC2*, *Mgd*, *Bod*

2 iugis] iugeri *P7*—unus] *om.* *CC2*, *Bay5*—qui] et qui *P1*, *P6*, *P7*, *Rc*, *CC4*, *Pal*, *Bay7*, *Har2*

3 liquido sese] liquidoso se *Mgd*, *Bod*, liquido sole *Har2*—ingerit] mergit *P7*, iugerit *Bay5*—ethen] etherci *Bod*—suapte] sua parte *P6*, *Har2*, *Har3*, *Bod*—nobilis] nobilius *Bay5*—Padi] sed Padi *Cs*, *Ra*, *Rb*, *Rc*, *Pal*, sed pado *Bay7*.

4 ortu] ortus *P1*, cetu *Rc*, *Pal*, orto *Har2*—qui] quod *Chig*—enus] ei *Bay5*, cuius *P7*—e] a *Cs*, *P6*, *Lac*, *Laur3*, *Mgd*, *Bay5*, *Bod*, *om.* *CC2*—fonte] fante *Laur2*.

4-5 orientem] oriente *Bay5*

5 fertur] fert *Pal*—mirisque] miris contraque *Laur2*—mox] morum *P6*, modis *Har2*—timidus] timidus *Har2*, timidus *Rc*, timidus *P6*, *P7*, *CC4*, *Har3*, tundus *Pal*.

6 decurso] decursu *Cs*, *Ra*—tantum] tam *Rc*, *Pal*—maximorum] maximarum *P1*, *P6*, *P7*, *CC4*, *Har2*—unus annium] unius minimi *CC2*, unus appellationum *P6*, unus animum *Ra*, *Rb*, *Pal*, *Bay5*, *Bod*, unus annum *Bay7*, unus ampnum *Har2*

7 Virgilio] Vergilio *Cs, Ra*—dictus] dictus est *P7*—Liguriam] liguriam *P1*, ligurum *P7*, liguram *Vat3*, luguriam *CC2*—gurgite] gurgitem *CC4*, *CC2*, urgite *Har2*—violentus] violentum *P7*, violento *Rc, Pal*.

8 intersecat] interserat *P7, Har2*, intersecrit *CC2*—dehinc Emiliam] de limo apuliam *with marginal note reading alias dehinc emiliam Chig*—atque] *om Rc, Pal*—Flaminiam] flaminam *P6*, flaminan *P7*, flamiam *Har2*, flammia *Bod*, flammiam *Laur3, Vat3*, flamineam *CC2*, flamineam *Bay5*, flaminiam *with marginal note reading flamineam Chig*, flumina *with marginal note reading flammiam Bay7*—Veneciamque] venciaque *Ricc*, veneriamque *P7*, venatiamque *Rc, Pal*, venetiaque *Vat3*, vencia *Bod*.

9 disternans] discriminans *Bay7, Ra, Rb, Cs, CC2, Har3, Laur2, P1, Rc*, discriminans *P6, Pal*, disternans *P7*, desternans *Vat3, Ricc, Mlb*—multis] multum *Bay7*—et ingentibus] ingentibus *Laur2*, et vigenibus *Bay7*—hostijs] ostijs *Cs, Ra, Rb, Rc, CC4, Pal*, hospitijs *Chig*, ostris *Bay7*

9–10 Adriacum] Adriaticum *Cs, Ra, Rb, Rc, Vat3, CC2, Mgd, Pal, Bod*, adriaticum *Har2*

10 Ceterum] ceterumque *Har2*—illa] ulla *Bod*.

11 primum] primus *Laur3*—que] quedam *Har2*—et] etiam *Chig*—et interiectis] interiectis *Bod*—collibus] callibus *Chig*

11–12 ac montibus] ac motibus *Chig*, seu montibus *Har2*

12 aprica] apta *CC4, CC2*—iocunda] rotunda *Bod*—est] *om Har2, Bay7*

13 eorum] eis *P6*—pede montium] Pedemontium pede *Cs*—nomen] *om P7*—tenet] accepit *Har3*

14 aliquot] aliquas *Laur3*, aliquot *Har2*—egregia] egregia *Rc*—Inter] *Et inter P6*

15 Vesulli] vesali *Rc, Pal, Har3*, fesuli *Laur3*, Vesuli *Cs, P1, P6, P7, Ra, Rb, Chig, Vat3, CC4, CC2, Mgd, Ricc, Mlb, Bay7, Bay5, Har2, Bod, Laur2*—Saluciarum] saluti harum *Har2*, salluciarum *P1, Lac, Vat3, CC4, Mlb*—vicis] alius villis vicis *P6*

16 arbitrio] arbitrem(?) *Chig*, arbitror *Vat3, Ricc, Mlb*—nobilium] nobilium igitur *Chig*—quorundam] quorundem *P1*—regitur] *om Chig*, regit *Har2*.

17 primusque] primus *Laur2*—et maximus fuisse traditur] *om Ricc*, maxime fuisse traditur *Bay7*, maximus fuisse traditur *P7*, et maximus fuisse creditur *Mgd, Bod*

18 Valterius] Gualtherus *Cs, Ra, Walterus P1, CC4, CC2, Bay7, Galterus P7, Valterius Rb, Lac, Laur3, Laur2*, gualterus *Chig*, Vualterius *Vat3, Ricc, Mlb, Bod, Valereri(?) Bay5, Balterus Har2, Waltherus Har3*—quidam] quidem *P1, Har2*, nomine *CC2*—ad quem] cui *Bod*—familiē] familia *Pal*—ac] *om Har2*—omnium] *om P1, P6, P7, Rc, CC4, Pal, Bay7, Har2*

19 regimen] regi eum *Har2*—hic] *om Bay7*—virens atque etate] atque *Har2*

20 minus] quidem *Rc, Pal*, minium *Bay5*—sanguine] sanguinium *Har2*, saguine *Har3*—nobilis, et] nollet *Laur2*.

21 omni] omnium *Cs, P1, P6, Ra, Rb, Rc, Pal, Bay5, Har3, Bod*, omnibus *Har2*—ex parte] experte *Rc, om. Har2*—vir] viri *Pal, Bay5*—quod] pro *P7, om Bod*—presenti] presente *Mgd, Bod*, patria *Har2*—sorte] sorte forte *Mgd, Bod*, forte *Bay7, Har2*

22 incuriosissimus] curiosissimus *Har2*—erat] fuit *CC2*—Itaque] Idemque *Bay5*

22–23 venatui aucupioque] venatui aucupio *CC4, P7, Bay5*, aucupio venatuque *Rc, Pal*, venatu aucupioque *Mgd*, venetiam aucupioque *Har2*, venatui aucuperioque *Bod*

23 deditus] deditus erat *Bod*—sic] sicut *Bay5*—incubuerat] incumberat *Har2*, inculberat *Bod*, inculuerat *Laur2*.

24 negligeret] negli negligeret *Vat3*—quodque] quoque *Laur3*—ab] ut ab *Vat3, Mlb, Ricc, Chig*, dum ab *CC2*

24–25 ipsis quoque] ipsisque *Vat3*

25 coniugij] *om P7*—consilijs] consilij *Har2*—abhorreret] abhorret *P6*—Id] Ad *Bay7*—taciti] tacite *P6, Bod*

26 *tulissent] pertulissent *CC2*—*cum] adeunt] *om Hur2*—*adeunt] adierunt *P6*—quorum] quo *Bay5*.

27 *cu] *om. Har2*—*cu] maiorque] *om. P7*—*auctoritas] auctoriter(?) *P6*—*erat] *om. P6, Lac, CC2*—*maiorque] maior *Har2*—suo] *om Lac, Laur3, Mgd, Bod*, cum suo *Har3*

28 duce] *om Chig*—familiaritas, "Tua,"] familiaritatis tue *P7*—humanitas] benignitas *P1*, humanitatas, *Mlb*

28–29 optime marchio] *om P7*, optem marchio *Vat3, Ricc*

29 hanc] *om Rc, Pal*—nobis] *om Har2*—audaciam] audientiam *Har3*—*tecum] cum *Har2*—*singuli] singulari *Chig*, singuli quoque *Har2*

29–30 *et tecum] et nunc] *om Rc, Pal, Bay7*

30 *fiducia] feducia *Bay5*—*colloquamur] loquamur *Har3*—*et nunc] ut nunc *CC2*, nunc *Har3*, et non *Laur3*.

31 tacitas] tacitus *Ra, Rb*, caritas *Pal*—voluntates] voluptates *Bay5*, voluntas *Har2*—tuis] tacitis *Laur3*—invehat] inehat *P1*, inmicat *Chig*, muheat *Vat3*, invehit *Bod*—non] nomen *Har2*

32 singulare] ad singulare *P1*, singule *Har2*—aliquid] aliquod *Pal, Bay5, om CC2, P6*—habeam] *om Har3*—ad] sed *Har2*—tu] tunc *Lac*, tue *Bod*—me] ne *P6, om Lac*, me inserted in a different hand *P7*—inter] ante *Lac, Laur3, Bod*.

33 carum] earum *Chig*—tibi] *om Bod*—comprobasti] approbati *Chig*—merito] merita *Rc, Pal, CC2*

34 igitur] ergo *CC4, Har2, Har3*—tua] *om Har2*—omnia] et omnia *Pal, Rc*, omnia nobis omnia *Chig, om CC2*—placeant] placent *P1, Bod*—placuerint] tibi placuerunt *P7*, placueint(?) *Rc*, placuerint *Har2*—ut] *om. Bay7*.

35 nos] *om Laur2*—iudicemus] iudicem *Bay5*—si] *om Bay7, Bod*.

36 *impetrari*] *impetrare Pal—sinis*] *depostimus Bod—*nobis*] *nobilis Har2—*exorabilem*] *exortabilem Ricc—*prebes*] *praebeas Rc, Mgd, Pal.*

36-37 **teque . . . simus*] *om Bod.*

37 **finitimorum*] *finiturorum P7, finitunorum Har2—*omnium*] *om. Rc, Pal—*sinus*] *sumus Cs, P1, P6, P7, Ra, Rb, Rc, Laur3, Chig, CC4, CC2, Mgd, Ricc, Pal, Bay7, Har2, Har3, sim Bay5—ut*] *et P7—scilicet*] *si P7, om. Bod*

38 *non*] *om Pal, Rc—modo*] *inde Har2—imperiosum*] *imperio P6, imperio cum with cum corrected to sum(?) in the margin Bay7, imperio sub Bay5, imperiesum Chig.*

38-39 *legitimo*] *dimidio(?) Chig.*

39 *subicias*] *subiaceas P6, subiacras Har2—iugo*] *subicias P7—idque*] *sed idque P6, id Bod—Volant*] *valant Pal*

40 *rapidi*] *rabidi Har2—quamquam*] *quam quod P6—etate*] *om Har2—continue*] *continuo P6, CC2, Mgd, Bay7.*

40-41 *tamen hunc*] *in animo hinc Har2.*

41 *tacita*] *tacite Vat3, CC2, Ricc, Mlb, etas et tacita Har3—insequitur*] *ingreditur CC2—morsque*] *mors quod P6—omni*] *omnium P6, Har2, enim Rc, Pal, om Chig.*

42 *muneris*] *numerus(?) Har2, minus(?) Bod—datur*] *dicitur Har2*

43 *utque*] *utique P7, Pal—id*] *idem Mgd, illud Bay7, Har2—sic*] *sit P1, Har2, P6, P7, CC4, Mgd, Bay7, Bay5, Bod, sic est CC2—illud*] *id Laur2*

44 *eveniat*] *ubi qualiter P1, Rc, CC4, Pal, Bay7, Har2, ubi vel alias quando eveniat qualiter P6, ubi et qualiter P7, ubi qualiter veniat Chig, ubi qualiter eveniat Vat3, Ricc, Mlb, veniat Bod, eveniet Laur2—igitur*] *ergo P1—oramus, eorum preces*] *eorum preces CC2, Bay7, p(blank space) preces Mgd, orationem et preces eorum Bay5, harum preces Har2, meorum preces Bod*

45 *nullum*] *in nullis P7, nullorum Har2—tuum*] *tuorum Har2—recusarent*] *recusarunt CC2, Pal, Bay7*

46 *linque*] *relinque Rc, CC4, Pal—talem*] *om Bod—enim*] *om. Bod —*tibi*] *om P7*

46-47 **enim tibi . . . digna sit*] *om. Laur3*

47 **te*] *om Har2—*merito*] *marito P6—claris orta*] *claris ortam Laur3, preclaris Har3.*

48 *Libera*] *libra Rb, liberas Pal*

48-49 *solicitudine*] *solitudine P1, P6.*

49 *quesumus*] *querimus Rc, Pal, quesimus Mlb, om. CC2, quesum Bay5—ne*] *ut P7—si*] *om. Ra, Rb, Har3—humanitus*] *humaniter Vat3, CC2, Ricc, Mlb, humanitis or humaniter Bay7—tibi*] *om. CC2, Mgd, Bod—forsan*] *forsitam P7, forsam Chig, Vat3—accideret*] *acciderit CC2, Pal, Bay7, Har3, accederet Har2*

50 *tuo*] *om P1, P7, CC4, P6, Rc, Chig, Pal, Bay7, Har2—abeas*] *non obeas P7, obeas P1, CC4, habeas CC2, ambeas Har2, abias Bod—ipsi*

ipse *Bod*—votivo] *om. Har2, Pal, P1, P6, P7, Rc, CC4, Bay7, Bay5, no-*
tivo *Rb, votive Chig, vicino Har3, sine votivo Bod*—rectore] *successore*
P6.

50–51 remaneant] non remaneant *P7, maneat Rc, Har3, maneamus*
Pal.

51 Moverunt] Moverum *Laur2*—et] *En CC4, om. Har2, atque eorum*
instantia devictus ait *Har3*—Cogitis] *cogitatis Mgd.*

51–52 inquit] *om. Har3*

52 amici] mi amici *Bay7, a mihi Har2*—id] *illud P7, om Bay7*—
michi] *om. Bod*—animum] *animo Har2*—nunquam] *nundum CC4.*

53 delectabar omnimoda libertate] delectabat omnimoda libertas
Cs, delectabar enim mea libertate CC2, delectabar omni libertate Chig,
Laur2

54 rara] rata *Har2, Laur2*—subiectorum] *sub rectorum Lac*—michi]
om. Cs, Ra, CC4, meorum Har2

55 prudentie] providentie *Vat3, Ricc, Mlb*—Illam] *illa in P6, Nam*
Bay7—vobis] *vero Cs, Ra, Rb, nobis P1, P7, Laur3, Vat3, Ricc*

56 querende] querendum *Laur2*—curam] *cura Bay5.*

57 ipse] *om Mgd, Har2, Bod*—Quid] *quod CC2, Bod*—enim] *om.*
Har3, Laur2, enim est Bod—claritas] *caritas Chig*—confer] *affert Har3*

58 Sepe] *sepi Bay5*—filij] *om CC2, enim filij Har2*—dissimillimi] *dis-*
simili Cs, Ra, dissimilum P1, dissimiles Har2—sunt] *sint Chig, sut Bay5*
—Quicquid] *Quicquid enim Har2, Quicquam Rc*

59 homine] hominum *Bay5*—boni] *bonum Rc, Pal, Har2, Har3*—est]
om Har2—non ab alio quam] *om CC2, non aho quam Bay7, non ab*
illo sed Bod—ego] *ergo P1, P6, Cs, Ra, Rb, Rc, CC2. Pal, Bay7, Laur2*
—et status] *statum Rc, Pal, status Bay7*

60 et matrimonij] *matrimonij Laur3, in matrimonij Har2, et matri-*
monium Har3—mei] *mee Chig*—sortes] *fortes Vat3*—sua] *om Har3*—
solita] sola Chig, sollicita Bod

60–61 commiserim] *commisi P6, convivij Bay7*

61 michi] *nichil Pal*—inveniet] *inveniat P6, invenit Pal, Har2*—quod]
quid P7, Rc, Chig, quod et Mgd, Bod—nec] *om P7*—sit] *sat Chig, scit*
Vat3, Ricc, Mlb, Har3, scit ac Laur2—ac] *om Rc, Pal, an Bay5*

62 saluti] *om Rc, Pal, saluti Laur3*—Itaque] *ita Bay5*—quando] *quo-*
nam P6, Rc, CC4, Pal, bene Har3—vobis] *nobis Ricc*—*ita] *iuxta Har3*
—*placitum est] *placitum P1, Rc, Lac, Chig, Vat3, CC4, Ricc, Mlb, Pal,*
Bay5, Laur2, placitam Bay7, placitum ergo vestrum Har3

62–63 *ita placitum id vobis] *om Har2, P6*

63 *id] *illud Bay7*—bona] *ex bona Mgd, Bod*—fide] *om Har2*—ves-

tumque] *utrumque Laur3*—desiderium] *desidesium^(p) Vat3.*

63–64 nec frustrabor] *non frustrabor CC2, Bod*

64 equidem] *om Rc, CC2, Pal*—nec morabor] *om CC2*—vos] *om*
Har3—michi] *om Mlb, Laur3, Bay5, inde CC4*

65 promicite] *pronunctite Bay5, nunc promittite Har3*—ac servate]
om. Bod—quancunque] *quantumcumque Lac*—coniugem] *coniungem*

Rc, sponsam *Bay7*, *om Har3*—ipse] ipso *P1*, *om. Bay7*—delegero] diligerō *Chig*, eligero *Har2*, deligerio *Bod*

66 summo] in summo *Bay7*—prosequamini] prosequimini *Laur2*—nec] ut *P6*—sit] *om CC2*

67 ullus] nullus *P1*—vos] nos *Laur3*, *Ricc*, *Har2*—iudicio] iudicem *Har2*—aut litiget] litiget *P7*, aut ligaret *CC2*

68 fuerit] fuit *Cs*, *P7*, *Ra*, *Rb*, *Har3*—me omnium] mei animum *Ra*, *Rb*, omnium *Har3*—quos novissem] quos novistis *Cs*, *Ra*, *Rb*, *Bod*, quos novisse *Chig*, quos novissime *Vat3*, *Ricc*, *Har2*, *Laur2*, *om Har3*

69 iugo] animum legibus *Har3*—mea sit] mansit *Laur3*—iugi] coniugis, *P1*, *Chig*, iugis *P7*, *Mgd*, *Har2*, coniugij *Rc*, *Vat3*, *CC4*, *CC2*, *Ricc*, *Pal*, *Laur2*, iugij *Mlb*—ipsius] *om. P7*, ipsa *CC2*

69–70 quicumque] quantumcumque *Har2*

70 ceu] seu *P7*, *Har2*, *ccir*(?) *Pal*, *Bay5*, *zeu Har3*—Romani] *om Bay5*—principis] pontificis *Mgd*, *Bod*, principio *Bay5*—filia] *om Laur3*, figura *Har2*

71 vestra] unica *Chig*—sit] erit *Har3*—Promittunt] promittant *CC2*—unanimiter] unamiter *Bod*—nichil] michi *CC2*—defuturum] defecurum *Rc*, *Mgd*, *Bod*, deficturum *CC2*, et defeturum *Pal*, defuturi *Har2*

72 vix] videlicet *Bod*—videretur] sit *Bod*, videre *P1*

73 de] de omnibus *Pal*—in diem certum] *om CC2*, in diem *Ricc*, *Bod*, in diem certum et *Rc*, *Pal*—magnificentissime] magnificentissimis *P6*

73–74 apparandis] reparandum *Cs*, *Ra*, *Rb*, apparendis *CC2*, *P1*, *P6*, *P7*, *CC4*, *Bay5*, apparandum *Har2*, apparantis *Bod*

74 domini] domi *Bay5*—iubentis] iubenti *Laur3*, inventis *CC4*—editum] editum *Bay7*—alacres] alacius *Har2*—suscepere] susceperunt *Cs*, *CC4*, suscipere *Vat3*, *P7*, *Rc*, *Pal*, *Bay5*, *Har2*, *Bod*, susciperent *Ra*, *Rb*—e] a *Cs*, *Ra*, *om Rc*, *Chig*, *Vat3*, *Pal*, *Bay7*, et *Mgd*, *Bod*, ut procul a palatio villula e *Laur2*

75 colloquio] collequo *P1*, eloquio *Chig*, *Bay7*, colloquium *Bay5*—discessum] dissesum *P6*, *Bay7*, discissum *CC2*, dicessum *Har2*—et ipse] ut *Har2*—nichilominus] nichil omnia(?) *Bay5*—eam] etiam *P6*, *om Har3*

75–76 nuptiarum] innupciarum *P1*

76 edixitque] eduxitque *P6*, *Bay5*, et edixitque *Ricc*.

PARS II

1 Fuit] ruit *P6*—haud] Hanc *CC2*, hec *Har2*—palacio] pallio *P6*—villula] villa *Lac*

1–2 atque inopum] *om Mgd*, *Bod*, atque inopium *P1*

2 incolarum] in quo larum *CC2*—omnium] *om Rc*, *Pal*, omniumque *Har3*—pauperrimo] pauperior *Chig*, *Har2*, paperimo *Pal*—Ianicole] Janicule *P6*, *Chig*, Ianicola *Rc*, *CC2*, *Mgd*, *Pal*, *Bod*, Iannicolc *Laur3*, *Mlb*, *Ricc*, *Vat3*, *Laur2*, iam incole *Har2*, ianiculus *Har3*.

3 ut] tot CC2—pauperum] paupem Bay5—quoque] qui Pal—tuguria] tugurium Chig, teguria Vat3, Ricc, tuguritum Bay7, turgia Laur3, Bay5, Har2, Har3, Bod—non numquam] nonnumque CC4, nunquam Bay7, non unquam Chig, Rb

4 invisit] immisit CC2, Mgd, Bay7—unica] unicam Bay5—illi] illa Pal, Har2—nata] om Cs, Ra, Rb, connatam Bay5—contigerat] contigerit CC2, contingerat Pal—Griseldis] Briseldis Ra, Rb, Gliseidis Laur3, grsildis Har3, CC2, Grysildis Bod.

5 nomine] nomen P1.

6 animi] animi educata P7—speciosa] om P6, sponsa Ricc, Mlb—nichil supra] omnes superaret Har3—parco] in parco Vat3, parce Har2—victu] victui CC2

7 in] et P6, om CC2—summa] summam Bay7, summo Bod—inopia] inopiam Bay7—inscia] inscicia nil Har2, insia Bay7

8 tenerum] tenere Har2—cogitare] cogitatem Bay5—didicerat] didicerat P1, didicerat CC2—senisque] senexque Chig

9 virgineo] virgineus P7—pectore] corpore seu pectore Har2—senium] senilis Laur3, scenium Bay7—inextimabili] inextimali Laur3, inexplicabili Har3, inexistimabili Bod, inestimabili CC2, P6, inextimabili P1

10 refovens] resonens P6, revovens(?) Bay5—eius] ei Bay5—colo] om. Rc, Pal

11 digitos] digito Har2—oluscula et] oluscret P6

12 cubiculum] sibi cubiculum Bod

13 sternebat] externebat Laur2—ad] om Har2—summam] summum Cs—angusto] om Har2—in] om Laur2—spacio] spatium Chig—filialis] filialium P7

13–14 obediencie] om. Bay7

14 officium] officis P6—explicabat] explebat CC4—virgunculam] virgunculam Mgd, virgulam Bay5

15 Valterius] Gualtherus Cs, Ra, Galterus CC4, P1, Walterus P7, CC2, Valterus Rb, Lac, Laur3, Chig, Bay7, Laur2, Balterus Har2, Vualterius Vat3, Ricc, Bod, Valterius Bay5, Waltherus Har3—sepe] hac sepe Chug—illac] om Chig, illuc CC2, huc illuc Bod—non] om P6

16 lascivia] lasciviam Chug—virtutem] virtute Har2—eximiam] eximiam CC2, eximia Har2

17 supra] super Har2—supraque] supra Rc, Pal, Har2, om CC2—quam] que CC2—conditionis] conditione P1.

18 abscondebatur] obsconderat P6, ostendebatur Har3—acri] om. Rc, Pal, alius ac CC2, acu Har2—penetrarat] penetrat P6, Laur2, occupaverat Rc, Pal, penetrabat Chig, penetraretur CC4, Har2, penetraverat Bay5—intuitu] intuitum P6

18–19 effectum] effectum est P6, P7, Bay7, Har3, affectum CC2, officium Laur2

19 ut] vel CC2, om Har2—et uxorem] uxorem Rc, Vat3, CC2, Ricc, Mlb, Pal, Bay7—quod] quam Chug, CC2, Mgd, Bod—nunquam] un-

quam *Cs, P1, Ra, Rb, CC2, Bod*, nuncquam *Bay7, Bay5*—ante] antea *Pal, Bay7*.

19–20 et simul] et sibi *P7*, et similis *Vat3*, ut simul *Bay7*.

20 unam] *om. CC2*—nullamque] nullam *Rc, Pal*—habere] *om. P7*, haberi *Bay5*.

21 autem] vero *Bod*—esset] erat *P6, CC2*—nemo] nemo si *Lac*.

22 et anullos] anullos *P1, Rc, Pal, Har3*

23 et coronas] coronas *CC2*—baltheos] baltheas *CC2*—autem] quoque *CC2*—preciosas] speciosas *Har2*

23–24 *et calceos omnia] *om P1, P6, P7, Rc, CC4, Pal, Bay7, Har2*

24 *calceos] calceas *Chig, Ricc*, cultros *Mgd, Bod*—*et eius generis] *om Bay5*—*eius] huius *Laur3*, eiusmodi *Har3*—*necessaria] necessitas *Bod*—*omnia] *om Mgd, Bod*

25 que stature sue persimilis erat] que statura sue persimilis erat *P1, Ra, Rb, Lac, CC4, Bay5, Cs*, que stature sue similis erat *P7*, que stature sui similis erat *Bay7*, que stature sue perassimilis erat *CC2*, que stature persimilis erat *Ricc*, que stature sue par similis erat *Har2*, stature sueque persimilis *Bod*

25–26 *faciebat dies] *om. P6*

26 *expectatus] expectata *CC2*, iam expectata *Mgd*, exoptatus *Har3*, autem expectata *Bod*—*dies] dies convivij *Mgd, Bod*, dies nuptiarum *Har2*, nuptiarum dies *Har3*—nullus] nullis *Ricc*.

27 admiratio] admirando *Laur2*—vehementer] in immensum *Rc, Pal, Bay7*—excreverat] increverat *P1, P7, CC4, Har2*, creverat *Rc, Chig, Pal, Bay7*, exercuerat *Vat3, Laur2*

28 iam] enim *CC2, Laur2, om Ricc*—prandij] prandi *Chig, Bay7*—aderat] instabat *Har3*—apparatu] apparenti *P6*, appropriatu *Har2*

29 fervebat] fremebat *Bay7*, fervebatur *Bay5*—Tum] Tunc *Har3, P6, Mgd, Bay7, Bod*, Dum *P1, P7, CC4*, Cum *Chig*, Unde *Har2*—Valterius] Gualtherus *Cs*, Walterus *P1, P7, CC4, CC2*, Valterus *Lac, Laur3, Rb, Chig, Laur2*, balterus *Har2*, Valterrus *Bay7*, Walternus *Ricc, Mlh, Bod*, valteri *Bay5*, Waltherus *Har3*—adventanti] advenienti *Rc, Mgd, Pal, Bod, Har2*, adventat *CC2*, advocanti *Bay5*, adventate *Har3*—velut] veluti *Rc, Pal, om. Bay7*—sponse obviam] sponte obvia *P6*

30 profecturus] pristinus *Mgd, Bod*—domo] domum(?) *Har3*—et] *om Har3*

31 nobilium] *om Rc, Pal, CC2*, nobiliumque *Har3*—Griseldis] Briseidis *Ra, Rb*, Gliseidis *Laur3*, Grisildis *CC2*, Grisellidis *Har2*, Gryisildis *Bod*—omnium que] omniumque *Laur3, Har2*—se] eam *CC2*

31–32 pararentur] parabantur *Bay7, Bod*, praeparentur *CC2*

32 peractis] paractis *Pal*—agenda] peragenda *Lac, CC2*—domi] domum *Bay7*.

32–33 e longinquo] a longinquo *Chig, Mgd, Bod*, longinquo *Har2*, elongi quo *Bay5*

33 *convectans*] *advectans* *Vat3*, *coniectans* *Ricc*, *confectans* *Bay5*—*paternum*] *patrium* *P7*, *primum* *Bay7*, *patronum* *Bod*—*ut*] *nunc* *P6*.

34 *expedita*] *expeditis* *CC2*—*visendam*] *visendum* *Mgd*, *Bod*, *viscendam* *P6*—*domini*] *domi* *Laur2*—*sui*] *om.* *P6*, *Laur2*—*sponsam*] *sponsui* *Har2*.

34–35 *cum puellis comitibus*] *om.* *Chig*, *cum puellis comitantibus* *Har3*.

35 *properaret*] *properabat* *Pal*—*Tum*] *Dum* *P1*, *P6*, *P7*, *Ra*, *Rb*, *Lac*, *Laur3*, *Chig*, *Vat3*, *CC4*, *Mgd*, *Ricc*, *Mlb*, *Bay7*, *Har2*, *Bod*, *Laur2*, *quam* *CC2*, *cum* *Bay5*, *Unde* *Har3*—*Valterius*] *Gualtherus* *Cs*, *Ra*, *Walterus* *P1*, *P7*, *CC4*, *CC2*, *Valterus* *Rb*, *Lac*, *Laur3*, *Chig*, *Bay7*, *Laur2*, *Balterus* *Har2*, *Walterus* *Ricc*, *Mlb*, *Bod*, *Waltherus* *Har3*

36 *eamque*] *eam* *Pal*—*compellans*] *compellens* *P7*, *Ricc*, *Har2*, *Bod*, *appellans* *Har3*—*ubinam*] *ubi iam* *Pal*—*eius*] *om.* *CC2*, *Bay7*.

37 *que*] *quem* *Chig*, *quod* *Har2*—*illum*] *om.* *P7*, *illi* *Laur2*—*domi*] *domum* *Har2*—*esse*] *om.* *P7*, *esset* *Laur2*.

38 *ad*] *ut ad* *CC4*, *Har2*, *Bod*—*me*] *me ut* *Har3*

39 *Venientem*] *vnientem* *Har2*—*seniculum*] *seni* *Laur3*, *semiculum* *Pal*, *igitur* *seniculum* *Har3*—*prehensum*] *apprehensum* *P7*, *Har3*—*parumper*] *parum que* *Bod*, *parumper ab* *Har3*

40 *ac*] *om.* *CC2*—*ait*] *ut* *Bay7*, *inquit* *Har3*, *aijt* *Pal*—*Ianicola*] *Janicula* *P6*, *CC4*, *Joanicula* *Lac*, *om.* *Bay7*, *O ianicula* *Har3*, *Iannicola* *Laur2*, *Laur3*, *Ricc*, *Mlb*.

41 *tibi*] *tibi carum* *P6*, *tibi esse* *Bod*—*michi*] *om.* *Laur3*—*placeant*] *placent* *CC2*, *Vat3*, *Mgd*, *Bay5*, *Bod*

42 *te*] *om.* *CC2*—*tamen*] *autem* *Ricc*—*nominatum*] *om.* *Bod*—*nosse*] *noscere* *Rc*, *Pal*, *meminisse* *Bay7*—*velim*] *vellem* *CC2*—*me*] *ne* *Har2*

43 *quem*] *que* *Vat3*—*dominum*] *dominum* *Har3*—*habes*] *habebes* *CC2*—*michi*] *om.* *P7*—*hac*] *ac* *Lac*, *Pal*, *hec* *Laur3*, *Laur2*—*tua*] *om.* *CC2*, *Har2*

44 *Inopino*] *In opmio* *Har2*—*stupefactus*] *obstupefactus* *Har2*, *stupescens* *Laur2*.

45 *paucis*] *om.* *P7*—*hiscens*] *referens* *CC2*, *hysdem* *Bay7*—*aut velle*] *aliud velle* *Bay7*, *velle* *P7*

46 *debeo*] *deleo* *Har2*, *om.* *Bod*—*aut nolle*] *ac nolle* *CC4*, *aut nollo* *Bay5*—*nsi*] *ni* *Bay5*, *om.* *Har2*—*placitum*] *placetum* *CC2*—*sit*] *om.* *Rc*, *Pal*

47 *es*] *es possum* *Bod*—*soli ergo*] *ergo solemmniter* *Rc*, *Pal*, *soli* *CC2*—*inquit*] *om.* *Bay7*—*ipsam*] *eam* *Chig*—*de quibusdam*] *om.* *P7*, *igitur*(^p) *quibusdam* *Bay7*

48 *igitur*] *ergo* *Chig*

49 *mirante*] *mirantem* *Bay7*—*circa*] *cura* *Ra*, *Rb*—*patris*] *paternum* *Rc*, *Pal*—*obsequium*] *obsequia* *Bod*—*satagentem*] *satigantem* *Pal*, *satagentem* *with sollicitam written in above* *Chig*.

49–50 *et insolito*] *ut insolito* *Bay7*, *et insoliti* *Bay5*.

50 adventu] adventum *Bay7*—stupidam] stupendam *P7*—invenere] invenit *CC2*—hys] his *P7, Lac, Laur3, Vat3, CC4, Mgd, Ricc, Bay7, Har2, Laur2*, huc *Bod*.

51 Valterius] Gualtherus *Cs, Ra, Walterus CC4, P1, P7, CC2, Walterius P6, Ricc, Mlb, Bod, Valterus Rb, Lac, Laur3, Chig, Laur2, Baltherus Har2, valterrus Bay7, valteri Bay5, Waltherus Har3*—agreditur] *om. CC2*

52 ut] quod *Mgd, Bod*—id] et *CC2*—placeat] placet *P7, Bod*, placeat Verecundatur puella atque rubore perfunditur virgineo, dominum iocare estumans ad insolitum distulit respondere factum At ille, "Ne dubitas," inquit, "Griseldis, serio cuncta aguntur animo, atque an assensum prebeas inquirō" *Har3*.

53 querere] quirere(?) *inserted in a different hand P7*—ubi] ubi(?) *Chig*—peractum] paratum *Rc, Pal*, actum *CC2*, peracium *P6*—fuerit] fuit *P6*, sit *Rc, Pal, om Mgd, Bod*—an] aut *Chig*.

54 volenti] violenti *P6*—tecum] totum *P1, om Bod*

55 ut] quod *Har3, Bod*—in nulla] nulla *P7, om Chig*—unquam] nunquam *Laur3*, unquam ulla *Chig, om CC2*—mea] me *Pal*—dissencias] discedas *Rc, Pal*, dissenties *Vat3, Ricc*—et] *om. Laur2*

56 *ulla] ulla aut *Bay5*—*aut] vel *CC2, ac Bod, Laur2*

56–57 *sine repugnancia] *om. P1, P6, P7, Rc, CC4, Pal, Bay7, Har2*—*repugnancia] repugnatione *Vat3, Ricc, Mlb*, inpugnatione *CC2*

57 te] *om CC2*—ex animo] *om P1, P6, P7, Rc, CC4, Pal, Bay7, Har2*—volente] violente *Bay7*, volenti *Har3, Bod*—hec] hoc *P6, Vat3, CC2*.

58 rei] dei *P6*—me] *om Bay7*

59 at] *om P7, et CC2, ac Bay7*—s] sit *P7*—voluntas] nobilitas *Bay7*—tua] tuas *Har2*—sique] sed quod *P6*, sit quia *CC2*—sors] scis *CC2*—ego] ergo *P6, om Har3*.

60 faciam] faciens *Bay7*—*sed etiam] sed nec etiam *P6, Mgd, Har3*, sed etiam nec *CC4*, sed dominam *CC2*, nec etiam *Bod*

60–61 *sed . facies] *om Bay7*

62 quod] *om. Bay7*—moleste] molestum *Mgd*—sic] sis *Bay5*, sicque *Har3*

63 publicum] publicam *Har2*, publico *CC2, Mgd, Har3, Bod*—educatam] inductam *Mgd, Bod*, eductam ac *Har3*—populo] *om Rc, Vat3, Ricc, Pal, Bod*—ostendens] extendens *Ricc*, extendens *Vat3*, ostentans *P1*, ostensam *Har3, om Bod*—mea] mea est *Bay7*

64 hec domina] ac domina *Bod*—vestra] nostra *Cs, Ra, Rb, Chig*—carum] lrrum(?) *Ricc*

65 hanc] hac *Bay5*—habetote] debitore *CC2*—Hinc] Dehinc *Cs, P1, P6, P7, Ra, Rb, Rc, Chig, Vat3, CC4, CC2, Mgd, Ricc, Mlb, Pal, Bay7, Har2, Bod, Hic Bay5*—ne quid] inquit *Bay5*, ne ne quid *P6*, me quid *Laur3*

66 novam] nove *Lac*, novum *Har2*, nova *Laur2*—inferret] infert *CC2*—in domum] *om. Bod*, domum *Bay5*—nudari] nudam *Rc, Pal*.

67 a calce] ad calce *Vat3, Chig*—ad] usque ad *P7, Rc, CC4, Pal, Har3*.

68 ac] *om. Bod*—certatim] catervatim *Rc, Pal*—*illam] eam *Bay7*—*gremioque] gemioque *Chig*, germioque *Har2*—*sinu . . . foventibus] *om Bod*—*foventibus] sonentibus *P6*, faventibus *Lac*.

69 adimpletum] impletum *Laur2*—Sic] Sed *Har3*, si *P6*—horridulam] horridiculam *Mgd*, heridulam *Rc, Pal*.

70 indutam] inductam *P6, Har3*, rudatam *P7*—laceramque] lacera-tamque *Pal, Bod*, lacera *Har2*.

71 comptamque] quondam comptam *CC2*, compositamque *Mgd*, est^(?) compositamque *Bod*—pro ten.pore] coopertam cunctamque prope *CC2*—corona] coronis *Chig*

72 velut] haud *P6*—transformatam] transformata *Har2, Bod*, transmutatam *Har3*—recognovit] regnavit *Har2*

73 Valterius] Gualtherus *Cs, Ra*, Walterus *P1, P7, CC4, CC2*, Wal-terius *P6, Ricc, Mlb, Bod*, Valterus *Rb, Lac, Laur3, Chig, Bay7, Laur2*, balterus *Har2*, valterim^(?) *Bay5*, Waltherus *Har3*—hunc] huc *Bay5*

74 desponsavit] dispnsavit *CC2*—impositam] imposito *Har2*, impositam cum tympanis et citharis reliquisque musicalibus instrumentis *Har3*.

75 deduci] duci *Bay7*, educi *Har2*—comitante] iuvante *Bay7*, com-comitante *Bod*—Ad] ad ad *CC2*, et ad *Bay5*

76 hunc] *om. P7, Chig*—celebrate] celebrateque *CC2*, celebrare *Bay5*—diesque] *om CC2*—ille] *om Har3*, totus *Laur2*—letissimus] letis-sime *Rc, Pal*—actus] *om Har2*, factus *Har3*, aptus *Laur2*

77 Brevi] sub brevi *Laur2*—dehinc] adhinc *P6*—sponse] sponsum *CC2*, sponte *Har2*—tantum] tanti *P7*—divini] *om Har2*—favoris] amoris *Har2*

78 affulserat] affluxerat *P6, Laur3, Chig, Vat3, CC2, Mgd, Ricc, Bod, Laur2*, effulserat *P7*, affalserat *Lac*, affulserit *Pal*, aufulserat *Har2*—non] nedum *Mgd, Bod, om Bay7*, in *Har2*—casa] causa *Pal*—illa] *om Bay5, Bod*—pastoria] posteriora *CC4*—sed] si *Bay7*—imperatoria] im-peratoris *Har3*.

79 educata] educta *Laur3*—edocta] educta *CC2, Har2, Har3*, docta *Bay7*—atque apud] atque *Chig, CC2*, utque apud *Har3*

80 facta] *om. Har3*—esset] est *CC2*—his] hijs *P1, P6, Rc, Chig, CC4, CC2, Mlb, Pal, Bay7, Bay5, Har3*, ab his *Bod*—qui] que *Har2*.

80–81 illam ab origine] ab origine *Chig*, illius originem *CC2*

81 noverant persuaderi] noverat persuadere *Har2*—posset] *om Rc, Pal*—Ianicole] Ianicule *Har3, Chig*, ianicoli *Pal*, Janicolam *Bay5, P7*, ianicolem *Har2*, Iannicole *Laur2, Laur3, Mlb*.

82 *tantus erat] tante erat *CC4*, tantus cram *Pal*—*vite] iure *Vat3, Ricc, Mlb*, vite splendor *Har3*—*tantus morum] tantusque morum *Har2*—*ea] ut *CC2*, et *Bay7*, eorumque *Har3*.

82-84 *tantus erat . . . astrinxerat] *om. Mgd, Bod.*

83 *ac] *ea Rc, Pal—*nexu] vox P7.*

84 *astrinxerat] abstraxerat *P7—Iamque] Iam Mgd, Bod—intra] inter Bay7, Pal, Rc, Bay5, Laur2, per Bod—patrios] primos Vat3, Ricc, Bay7, patruos Bod, paternos Laur2.*

85 finitimas] finitinas *P1, P6, Chig, Har2—quasque] quasdam P1, P7, quascumque P6, Rc, Pal—celebri] celebrari P6, P7, Bay5, celeri Vat3, CC2, Ricc, Mlb*

86 vulgabat] vulgavit *Bay7, Bod, vulgebat Har2—ita ut] ut CC2, om. Har3—multi] multi enim Har3—illam] eam Bod—visendam] visendum Lac*

87 fervente] frequente *P6, ferventi Pal, CC2, Bod—concurrerent] concurrerunt Har3—Valterius] Gualtherus Cs, Ra, Walterus P1, P6, CC4, CC2, Valterus P7, Rb, Lac, Laur3, Chig, Bay7, Laur2, balterus Har2, Walterus Ricc, Mlb, Bod, Waltherus Har3*

88 insigni ac] *om. CC2, insigni Bod—prospero] prospero ac P1, proprio Har2, om Bod—honestatis] honestatus P1, P6, P7, Lac, Laur3, Chig, Vat3, CC2, Mgd, Mlb, Har2, Har3, Bod, Laur2, honestatus or honestatis Rc, CC4, Ricc, Pal, honestate Bay7—summa domi] domi Bay7, summa dei CC2, summa domini Har2.*

89 in] *om Har2, Laur2—extra] extraque Chig—vero] om Chig, Vat3, CC2, Ricc, Mlb—summa] summam Vat3, Ricc*

90 quodque] *Quidque P6, quique P7, CC4, Har2, et quoniam ipsa Har3*

91 deprehendisset] dependisset *Har2—prudentissimus] prudentissima Har3*

92 vero] *non Mgd, Bod, enim Pal—muliebria] mulebria Mlb, muliebris Har2—tantum] tanta Har2—ac] haec Cs, hac Ra, Rb—domestica] modestia Har3.*

93 ubi res] vires *Bay7—etiam] om Bay7—obibat] eibat Laur2, eibat (with obibat in margin in a different hand) CC4, subibat CC2, adibat Bay7—officia] servicia CC4, Har2—vico] vico CC2—absente] etiam abeunte Rc, Pal*

94 nobilumque] nobilumquae *Cs, nobilum CC2—dirimens] diremens Har2.*

95 tam] *cum Bay7, atque Har2*

95-96 et iudicii equitate] *om Bay5.*

96 demissam] dimissam *Har3, Chig, dimissam (with demissam in margin in a different hand) CC4*

97 feminam] *om Pal—tempus] post CC2—effluxerat] affluxerat Lac, Laur3, Har2—dum] cum Rc, Bay7, tum Pal*

98 effecta] affecta *Cs, P1, Ra, Laur3, femina est effecta Pal—subditos] subditos Ricc, subditus Har2—anxia] anxios Rc, Pal—suspendit] suspendat Har2*

99 dehinc] *deinde CC2—enixa] emissam Vat3, Ricc, enixam Mlb,*

Har2, enioa(?) *CC2*, enissa *P6*—quamvis] quam *Bay5*—maluissent] malusset *CC2*, *Mgd*, *Rc*, *Pal*, *Har2*

100 tamen] *om. Har2*—votiva] notiva *P7*—fecunditate] facunditate *Bay5*—virum] utrum *Har2*, virorum *Laur3*, unam *CC2*, virum solum *Bay7*—modo] *om. Rc*, *Pal*—totam] totum *Rc*

PARS III

1 Cepit] *om Laur3*—ut fit] *om Har3*, ut sic *P6*, *P7*, *Bod*, *Har2*—interim] interdum *CC2*—Valternum] Gualtherum *Cs*, *Ra*, Walterum *P1*, *P7*, *CC4*, *CC2*, Valterium *Rb*, *Lac*, *Laur3*, *Bay7*, *Laur2*, valterus *Chig*, Walterium *Ricc*, *Mlb*, valerium *Pal*, baltherum *Har2*, Waltherum *Har3*—iam] *om P1*, *P7*

1–2 ablactata esset infantula] ablactasset infantulam *Har3*, ablectata esset infantula *Rc*, *Pal*, ablatata esset infantula *P7*

2–3 mirabilis quedam quam laudabilis (doctiores iudicent)] mirabilis quedam quam laudabilem doctores iudicent *P6*, mirabilis quedam quam laudabilem doctores iudicent *Mgd*, mirabilis quedam magis quam laudabilis doctores iudicent *Vat3*, *Ricc*, *Mlb*, mirabilis quedam magis quam laudabilis *CC2*, mirabilis quedam magis quam laudabilis iudicaret *Bod*, mirabilis quedam an laudabilis doctores iudicent *P1*, mirabilis quidem quam laudabilis doctores inducent *P7*, laudibilis quedam atque mirabilis *Har3*, mirabili quadam quam laudabiles doctores iudicent *Laur2*, mirabilis quedam quam laudabiles doctores iudicet *Har2*, mirabilis quedam quam laudabiles doctores iudicent *Chig*, mirabilis quedam quam laudabilis doctores iudicent *Bay7*, mirabilis quaedam quam laudibilis doctores iudicent *Cs*, *Ra*

3 expertam] expertum *Ricc*—care] Irre(?) *Ricc*—fidem] fidei *Ricc*—coniugis] conjugis *Laur3*

4 altius] alterius *Vat3*, *Ricc*, *Mlb*, ulterius *Rc*, *Pal*, *Bay7*, alteri *Bay5*—atque iterum] atque *CC2*, *om Bod*—retentandi] temptandi an cuncta eius iussa equo animo (ut promiserat) tolleret *Har3*—Solam] Sola *Bay5*—igitur] ergo *CC4*, *Har2*, *Har3*

5 sevocatam] ad se vocatam *CC4*, *Har3*, ad se vocantem *P6*, evacuatam *CC2*, revocatam *Pal*, senectam *Bay5*, evocatam *Laur2*—turbida] seva atque turbida *Laur2*—fronte] fitonte *Har2*—Nosti] noscis *Har2*

6 O] *om. Rc*, *Pal*, enim O *Bod*—Griseldis] Briseldis *Ra*, *Rb*, grsildis *CC2*, Grisellidis *Bay5*, *Har2*, Grysildis *Bod*, Egrsildis *Laur3*—enim] cum *CC2*—presenti] presente *Chig*—preteriti] preteritum *Pal*.

7 inquam] inquit *P6*, *CC2*, enim *Har3*—hanc domum] hunc mundum *Har2*.

8 quidem] quedam *Pal*—cara] Irra(?) *Ricc*—at] ac *P1*, *P6*, *P7*, *Chig*, *Rc*, *CC2*, *Har2*, et *Mgd*, *Bod*, *Har3*, sed *Bay7*

9 non ita, presertim] *om Har2*—quo] qua *Har3*—parere] pare *Ricc*, parem *Har2*—incepisti] cepisti *P1*, *CC2*, *Mgd*, *Har2*, *Bod*—qui] que *P7*—plebeie] plebei *P6*, plebee *CC2*, *Chig*, *Vat3*, *Ricc*, *Mlb*.

10 ferunt] fuerunt *P7, Har2, om. Bay5—iniquissimis*] nequissimis *Bay7—ergo*] igitur *P1, Bod, autem CC2, Pal—qui*] *om. Vat3, Ricc.*

11 est] *om CC2.*

12 *et id . molestius] *om P1, P6, P7, Rc, CC4, Pal, Bay7, Har2—*michi*] *om CC2—*posset*] possit *Bay5, Bod.*

13 enim] ipsum *P1, P7, CC4, Har2, om. Rc, Pal, Bod—ignara*] ignora *Vat3—volo*] soli *CC2—tuum*] *om CC2*

14 michi] inde (*with michi in margin in a different hand*) *CC4—pacienciamque*] pacienciam *Mgd, Bod—illam*] illis *Rc, Pal, om. CC2, Mgd, Bod, illas Laur2—quam*] quoniam *Har2.*

15 inicio] principio *P1, P7—nostri*] *om. P6—coniugij*] coniugijs *Laur2—promisisti*] prestitisti *Har2, Bod—Hijis*] his *P7, Lac, Laur3, Vat3, Ricc, Har3, Laur2—auditis*] audistis *Har2—verbo*] verbis *Har2.*

16 mota] mota est *Laur3, motu Bod—noster*] vester *Laur2—es*] est *Bod*

17 parva filia] puella *Rc, Pal—tue*] tui *P1, CC4, Har2, tunc CC2, tua tue Har3—sumus*] fumus *Har2—igitur*] ergo *P6, CC4, Har2, Har3, agitur CC2, om Laur2—ut*] quod *Rc, Pal*

18 *nichil placere displiceat] *om. Chig—*enim*] *om Bay7, Bod*

19 penitus] potenter *Bay7—vel habere*] habere *P6—amittere*] remittere *Bay7—metuo*] dubito *P1, Mgd, Bod, timeo Har3—nisi*] sine *Rc, Pal—hoc*] hec *CC4, Mgd, Har2, Har3, hoc or hec Chig, Bod—ipsa*] ipso *Cs, Ra, Laur3, ipsum Rc, Pal*

20 michi] *om P7, CC4—cordis*] corporis *P6, corde Bay5—affixi*] affixum *Cs, mei affixi P7—inde*] mihi *P6, inte Laur2—vel lapsu*] aut lapsu *Laur2, vel lassu Vat3—temporis*] corporis *Bay5*

21 morte] mortis *CC2—vellendum*] vellar *Mgd, Bod, vellendam Pal, vellenda Har3—prius*] primo *Laur3, impossibilia potius Har3—possunt*] possent *Rc, Mgd, Pal.*

22 animus] casus *Vat3, Ricc, animus meus Bay5—mutari*] mutati *P6, mutetur mutetur P7, minnitari CC2—*ille*] illo *Bay5—*dissimulans visu*] dissimilis vultu *Rc, Pal, dissimulans usu P6*

22–23 *Letus abscessit] *om Har2.*

23 *mestus] mestu *Bay5, molestus Bod—*abscessit*] absessit *P6, Laur3, abscessit Bod, P1, P7, CC4, Rc, CC2, Mgd, Pal, absessit Bay7—paululum*] paulum *Mgd, Bod, parum Har3*

24 fidissimum] fidelissimum *Bay7, Har2, Chig—cuius*] cui *Lac—gravioribus*] de gravioribus *Har2—in*] *om. Laur3, CC2*

24–25 conseruat] conseruerat *Bay5.*

25 quid] qui *Laur3, quod Har2—agi*] egi *Ricc—vellet*] veliti *Pal, veliti Rc—edoctum*] edo dum *Pal—ad uxorem*] uxorem *Har2*

25–26 ad cam] *om P6*

26 noctu] motu *P7, nocte Rc, Pal—Parce*] pater *Pal—O*] *om. Bay7, mihi Bod—michi*] *om Bay7, Har2.*

27 quod] quae *Cs, Ra—coactus*] coacte *Har2—facio*] *om. Bay5—*

Scis] sis *Laur3*—sapiientissima] *om. P1, P6, P7, Rc, CC4, Pal, Bay7, Har2*—est] *om. P6, Laur3, Chig.*

28 *tali] enim tali *Chig*—*predite] predictae *Ra, Rb, Chig, Ricc, Mlb*, prodi te *Mgd*.

28–29 *tali ingenio dura] tibi dura *P1, P6, P7, CC4, Har2, Bay7*, tibi domina *Rc, Pal*—*inexperte] inexperta *Chig*, ex parte *Vat3, Bay5*.

29 parendi] perpendi *Laur3*, parenda *Chig*, pariendi *P7*—necessitas] necessita *Har2*—sum] *om Rc, Pal, Bod*.

30 accipere] recipere *Rc, Pal*—eam] *om P6*—Hic] huius modi *P7*, etiam hic *Chig*, hic quasi *Vat3*, hoc *CC2, Bay7*—abrupto] obrupte *CC4*, obrupto *Bay5, Har2*, obruto *Har3*, arrupto *P6, om CC2*

31 quasi] quam *Bay7*, quaxi *P6*—crudele] crudeli *Pal*—ministerium] misterium *P1, P6, P7, CC4, Har2, Laur2*, ministerium sub *Chig*—expriens] exprimes *Har2*—subticuit] extituit *P1, blank space in Vat3*

33 erat] erit *Har2, om Har3*—clare] dare *Pal, Laur2*, clarum *Har2*—occisum] occisam *CC4*, occasum *Mgd, om Bod*—iri] rei *Chig, Har2, in P1, Mgd, Bod*—dulcem] duce *P7*.

34 lacrimulam] lacrimam *CC2, Mgd, Har3, Bod*—tamen] tantum *Bay7*—ullam] illa *Mgd, Bod*, unam *Bay7*—suspirium] suspi *Chig*, suspirum *Ricc, Mlb*

34–35 in nutrice] ut nutrice *Bay7*.

35 quidem] *om Mgd, Bod*—nedum] nec dum *Laur3, Ricc, Mlb*, ne dicam *Har3*—durissimum] *om. Bay7*, gravissimum atque durissimum *Har3*—tranquilla] tamen tranquilla *P1*, transquilla *P7*

36 puellulam] puellam *P1, P7, Rc, Lac, CC2, Mgd, Pal, Bay7, Har2, Har3, Bod*, mater puellam *CC4*—accipiens] recipiens *Rc, Pal*—respexit] asperxit *Laur3, Bay5*, respiciens *CC2*—et simul] dehinc *P1, P6, P7, Rc, Chig, Vat3, CC4, Ricc, Mlb, Pal, Bay7, Har2, et CC2*

37 exosculans] osculatus *Laur3*, osculans *Rc, CC2, Mgd, Pal, Har3, Bod*, exobsculans *P7, Vat3*—sancte] *om P1, P6, P7, Rc, CC4, Pal, Bay7*—impressit] imposuit *CC2*, imprexit *P6, Vat3, om Bod*.

38 et "Vade"] vade *Cs, Ra*, tuus et vade *Pal*—satellit] satellati *Bod*—ait] inquit *P6, Vat3, Har3, om P7*—quodque] quod cumque *CC2*, quod *P1, CC4, Har2, Har3*, quidque *P6*—tibi] *om P7, P6, Laur2*, te *Har2*—dominus] domus *Laur2*

39 noster] *om Bay7*, tuus *Rc*, tuus *Pal*, nosterer *Laur2*—iniunxit] iniunxerit *CC2, Laur2*, iniunxerat *Har3*—exequere] exquirere *P6*—cura] curam tuam *Rc, Pal*, a te *CC4*, ideo cura *CC2, om Bay7, Har3*—ne] nec *Chig*

40 lacerent] lacerant *Pal*—aut] ac *Lac, Rc, Pal, Bay7*—ita] non *Bod*—tamen] tantum *Mgd*—nisi] si *Bod*—tibi] *om P7, Har2*

41 dominum] dominum cui *CC2*, dominum servus *Har3*—cum] eumque *Bay7*—*dictum] actum *Laur2*

41–43 *quid dictum vehementer] *om. Chig.*

42 *quidve] ve *P7*, quidve factum *Mgd, Bod*—*responsum] respon-

surum *Ricc*, *Mlb*—*esset] *om. P6, Mgd, Bod*—*exposuisset] explicuisset *Vat3, Ricc, Mlb*—*ei] *om. Mgd, Bod*

43 paterna] paternum *P1, P6, P7, Rc, Chig, CC4, CC2, Mgd, Pal, Bay7, Har2, Bod*—pietas] *om CC2*—movit] movet *P7*.

44 propositi] *om Rc, Pal*—inflexit] flexit *Bay7*—iussitque] iuxitque *Vat3, Ricc*, iussit igitur *Bod*—obvolutam] oblutam *Chig*, involutum *Bod*.

45 pannis] panni *Bay5*—ciste] riste *CC2*, este *Ricc*, cisti *Bay5*—inietam] vectam *Rc, Chig, Pal*, innectam *CC2, Bod*—impositam] positam *Har2*—quieto] quiete *Cs, P7, Ra, Pal, Bay7*, quieti *Mgd, Har2, Bod*—omni] omnium *Rc, Pal, Har2, Har3, Bod*.

46 quanta] qua *Bay5*—posset] possit *Har2, Bod*—Bononiam] banoniam *Har2*—deferret] deferri *Laur3*, deferretur *Har2*

47 de] cuidam de *Laur3, om Har2*—Panico] ponico *Har2*—erat] fuit *CC2*.

48 alendam] *om Bay7*—materno] matrimonio *Har2*, minimo *Laur2*—moribus] moris *Har2*—instruendam] instruendam *Har3*—tanta] tantam *Chig*, tantaque *Har2*

49 occultandam] occultanda *Vat3, P6, Rc, Bay7*, occultando *Ricc*, occultandum *P7*—cura] cara *Chig*—cuius] eius *Vat3, Ricc*—filia] filius *CC2*—esset] esse *Bay5*—posset] unquam posset *P1, P7, Rc, Chig, Vat3, CC4, Ricc, Mlb, Pal, Bay7*, possit *Mgd*, unquam possit *Har2*, numquam posset *P6*

50 agnosci] cognosci *P6, P7, Chig, Ricc, Mlb, Har2, Bod, Laur2*—ille] *om. Rc, Pal*, ipse *CC2*—ei] *om Har3*.

50–51 implevit] adimplevit *P1*

51 Valterius] Gualtherus *Cs, Ra, Walterus P1, P7, CC4, CC2, Walterus P6, Ricc, Mlb, Bod, Valterus Rb, Lac, Laur3, Chig, Bay7, Laur2, Balterus Har2, Valetrus Bay5, Waltherus Har3*—sepe] *om Bay7*.

52 nullum] ullum *Bay7*—animi] animi *Bod*—iudicium] iudicium *Lac*

53 atque sedulitas] *om Bod*—solitum] sollicitum *Rc, Pal*.

54 nulla tristicia] *om. Bay7*—filie] fine *Laur2*—mencio] mensio *P1, CC4, Bod*—nunquam] *om Bay7*, unquam *Har2*, nunquam enim *Bod*—sive ex proposito] ex proposito *Rc, Pal*, fuit exposito *Laur3*, sive ex proposita *Vat3, Ricc*

55 ex ore] in ore *Mgd, Bod*, ex ore *Ricc*—auditum] auditum est *Har3*

PARS IV

1 Transiverant] Fuerunt *Mgd, Bod*, Transiverat *Har2*—hoc] hec *Har2*—in] *om. Laur2*—anni] annis *CC4*—dum ecce] Verum *CC4*, tum ecce *Pal*, dum ex se *Bay7*—gravida] gravidam *Laur3*, gravida dum esset *CC4*

2 iterum, filium] infantem *Mgd, Bod*—patris] patrie *Laur2*.

2–3 ingentem] vigentem *Rc, Pal*, ingetem *Ricc*.

3 nutricis] nutrice Cs, Ra, nutrice P7, nutrito Har2, P7, CC2, Har3, nutritus Bay7—ubere] urbe Cs, Ra, Rb, ubereque CC2.

4 subducto] seducto Chig, CC2—solitam] solidam CC4—pater] marchio CC2.

5 rursus] om. CC2—ait] om. Vat3, Ricc, Mlb—populum] populus Chig

6 meum] om. Rc, Pal—nostrum] meum Rc, Pal—connubium] connubiam Bay5, coniugium Bod

6-7 fecundam] secundam Lac, facundam Har2.

7 tamen] tantum Vat3, Mlb—egrius] egregius Cs, Ra, egens Har2—quam] om. P1, P7, Rc, CC4, Pal, Har2.

8 marem] matrem CC2—enim] ei Ricc

8-9 murmur hoc] om P7

9 pervenit] provenit P1, prevenit Har2—Obeunte] uti obeunte CC4, abeunte Har2, Har3—igitur] ergo P1, om. P7, CC4, CC2, Bay7, Har3—Valterio] Waltero P1, P7, CC4, CC2, Mlb, Valtero P6, Rb, Lac, Laur3, Chig, Bay7, Laur2, altero Cs, Ra, Walthero Ricc, Bod, balthero Har2, Walthero Har3—Ianicule] Ianiculo Cs, Ra, Ianicole P1, P6, P7, Rb, Rc, Lac, Chig, Vat3, CC2, Mgd, Ricc, Pal, Bay7, Har2, Bod, Jannicule Laur2, Iannicole Laur3, Mlb, CC4

10 nostri] noster Pal—nobilis] nos quam Bod—domino] ignobili domino CC4.

10-11 subiacebit] subiacebitur Pal, subiecti erimus Bod

12 ego, et] ego Har3, ergo et Rc—quietis] quiete P7, quietus Laur2—avidus] a viduis Har2—ut verum] verum Chig—fatear] fateor Bay7, Har2, Har3—michi] om Mgd, Bod.

13 permoveor] promoveor P6, Mgd, Bod, promoveat Bay7—ut de] et de Har2—quod] sicut quod Rc, sicut et Pal

14 Id] Hec Bay7, Idcirco Rc, Pal—prenuncio] pronuntio Rc, Pal, Bay7, Bay5, Har2, Har3—te] om Chig—inopinus] inopinatus casus Bay7, inopium Bay5, in opus Har3, inopinus Bod—et subitus] om. P6, et subditus CC4, Bay7, Har2, nec subitus Mgd, Bod, subitus Laur2

15 dolor] dolos P6—Ad] et ad P7, At Rc, Pal—hec] om. Rc, Pal, hoc CC2—Et dixi] dixi Cs, Ra, Pal, om. Rc, et dixit P6, Chig—ait, et] ait Bay5, et Pal, tibi et CC4.

16 seu velle] seiv(?) velle Pal, seu male velle Har2—seu nolle] seiv(?) nolle Pal, vel nolle Bod—quod] quae Cs—vero] enim Rc, CC2, Pal, Bay7—hys] his Lac, Laur3, Vat3, Mgd, Ricc, Har2, Laur2.

17 quicquam] nihil Bay7—preter] nisi CC2—Tu] tui Vat3, et tu Har2—mei] meo P6—et] et de or et dicit Har2

18 iure] vire Cs—consensum] assensum P7—meum] in eum Chig.

19 enim] om. Bod, ibi Chig—tue] tue tue Vat3—domus] illegible in photostat P1—ut] om P1, P7, Har2, sicut CC4, et CC2—sic et] sic P6, Rc, Vat3, CC2, Mgd, Ricc, Mlb, Pal, Bod.

20 voluntates] voluntate Pal—affectusque] affectus quod Pal, effec-

tusque *P6*, affectosque *Har2*—tuos] tuosque *P6*, *Mgd*, *Bod*, et tuos *Har2*—*quacunque] quantum *Har3*, qua cum *Bay5*, quaque *P7*.

20–21 *quacunque . . . volo] *om P1*.

21 *ergo] ego *Chig*, *om. Bod*—*de] *om. Mgd*—*re] te *Laur3*, re tua aut *Har3*—*quicquid] quidquam *P6*—*etiam] *om. CC4*, et *Har2*, *Har3*—Nempeque] nempe quae *Cs*, *Rb*, *Lac*, *Laur3*, nempe que (*which may be interpreted as either nempeque or nempe quae*) *P1*, *P6*, *P7*, *Mgd*, *Bay5*, *Har2*, *Har3*, *Bod*, nempe *Vat3*, *CC2*, *Ricc*, *Mlb*, nempe quod *CC4*, *Laur2*, namque *Bay7*

22 future] *om Bod*—tue] *om Har2*—voluntatis] voluntates *Har2*—ante] an *P6*, *Har2*

22–23 quicquid] quicquam *CC2*.

23 id] *om. Rc*, *Pal*, idem *CC2*, hic *Har2*—esset] fuerit *Har3*—cupere] capere *P7*—inciperem] inciperes *CC2*, et inciperem *P7*, *om. Har2*—quam] quid *P6*—tu] cum *Pal*

24 quem] quere *Har2*—libens] libere *Mgd*, liberis *Bod*.

25 senciam] sententiam *Cs*, *Ra*, *Chig*, *Bod*, sensiam *CC4*—volens moriar] *om. Laur3*, *Har2*, libens moriar *P6*.

25–26 nec res ulla denique] *om. P1*, *P6*, *P7*, *Rc*, *CC4*, *Pal*, *Bay7*, *Har2*, res ulla denique *Chig*, *Vat3*, *Ricc*, *Mlb*, nec res ulla dictum ve *CC2*

26 nec mors] neque vita *Mgd*, *Bod*, nec res *Har3*—ipsa] denique ipsa *Chig*, *om. Vat3*, *CC2*, *Ricc*—fuerit] fuit *P7*, *CC4*, *CC2*—amori] a inopi *CC2*.

27 femine] igitur femine *Rc*, *Pal*, ferine *Laur2*—abijt] et abijt *P6*, abijtque *Har2*—confestimque] vocansque *P7*, confestim *Bay7*.

28 *olim] *om Laur3*—*misum] ipsum *Laur3*—*remisit] misit *P6*, *Laur3*—*multum] multa *Lac*—*excusata] cecusata *P1*, excussa *Lac*

28–29 *olim necessitate] *om Har2*

29 *necessitate] necessitatem *Bay5*—*ei] ei aut *Bay5*.

29–30 *multumque petita faceret] *om P1*, *P6*, *P7*, *Rc*, *CC4*, *Pal*, *Bay7*, *Har2*

30 quasi] qui *P7*—immane] inane *Bay5*, in mane *Laur2*, invare(?) *P6*—acturus] aucturus *Chig*, accurus *P6*

31 infantem] infatrem *Rb*—illa] illo *Har2*—quo] que *P7*—vultu] vult *Rb*—qualcunque] quamvis *P1*, *P6*, *P7*, *Rc*, *Chig*, *CC4*, *Pal*, *Bay7*, *Har2*, qualique *Vat3*, *CC2*, *Ricc*, *Mlb*

32 animo] animo mestissima *P1*, *P6*, *P7*, *Rc*, *Vat3*, *CC4*, *Ricc*, *Mlb*, *Pal*, *Bay7*, *Har2*, animo molestissima *Chig*—indole] indolem *P6*, indolis *CC2*—matri] nostra *Har2*

33 cunctis] merito cunctis *P1*, *P6*, *P7*, *Rc*, *CC4*, *Mgd*, *Pal*, *Bay7*, *Bod*, amicis *Lac*, merito a cunctis *Har2*—amabilem] amabile *Laur2*—manus] manibus *Ricc*—cepit] accipit *CC2*, *Bay7*—eum] *om. CC2*, *Mgd*, *Bod*.

34 crucis] sancte crucis *Bay7*, *Har2*—et benedicens] et benedictionis *Rc*, *Pal*, benedicens *Bay5*—filiam] filie *Rc*, *Pal*, filium *Chig*—fecerat]

om. Mgd, Bod, facerat Ricc—diuticule] diu *CC4, diutine Mgd, Bod, diuticulo Pal.*

35 *deosculans]* osculans *Laur3, deobsculans Mlb—edito]* edicto *P6, addito Har2*

36 *Et]* *om. Har3—tene]* tu *Bod—fac]* facque *Bay7, om. Har2, et fac Har3—quod]* quid *Cs, Ra, Pal, Vat3, om. Bay7—es]* es exequere *Har2.*

37 *nunc]* ex nunc *Rc, Pal, autem Vat3, Ricc, om. CC2—etiam]* *om. Rc, Pal—ut]* *om. Laur3, Mgd, Bod—hos]* ut hos *Lac, Laur3, Mgd, Bod—artus]* artos *Har3.*

38 *a]* et a *P6, Chig—vexatione]* voratione *CC2.*

39 *Cum]* Et cum *Har2—his]* ijs *Cs, Ra, hiis P1, P6, Rb, Rc, Chig, CC4, CC2, Mlb, Pal, Bay5, Bod, om Har3—dominum]* dominum servus *Har3—eius]* ei *Bay5.*

39–40 *magis ac magis]* magisque *P1, P7, magis Cs, Ra*

40 *egit, ut]* eicit et *CC2, egit et P6—nisi]* ubi *Bay7—eam]* *om. P7—noscet]* nosceret *Rc, Chig, Vat3, CC2, Ricc, Mlb, Pal, om. P6—amantis-*
simam] amantissimarum *Chig.*

41 *suspiciari]* *om. P6—posset]* *om. P7, posset quod Har3—quadam]*
quadem P1, quodam Ricc, quedam Har2

42 *ab]* *om Chig, in Bod—animi]* omni *Lac, animum Bod—feritate]*
infirmate P7, feritatem Pal—procedere] procederet *Har2, Har3—cum*
suorum omnium valde] *om. P1, P6, P7, Rc, CC4, Mgd, Pal, Bay7,*
Har2, Bod, cum suorum omnium Ricc, cum suorum omnium famulo-
rum Har3

43 *nullius]* nullus *Cs, P1, Ra, Rb, CC2, Bay7, Bod, et nullius CC4,*
nullus eo Har3—erat] *om. Bay5—amancior]* *om CC2, amationum*
Har2—quam viri] quem mihi *Har2, om Har3, quam vir Bod—inde]* in
Bay7, Laur2, illum Bay5.

43–44 *proficisci]* proficisci *CC4*

44 *eo]* ac eo *Har3, et Cs, Ra, Rb—illum]* illuc *Bay7—tulit]* intulit
Pal, om Bay7—tulerat] intulerat *Pal, tulerit Bod—rigidissimo]* enim
rigidissimo Mgd, rigidissima Bay7, rigidissimi Bay5, ridigissimo Har2.

45 *coniugi]* coniugi *Pal, Har2, Laur2—benivolencie]* benivolenti
Har3—et] at *Har2—experimenta]* experimento *Ra*

46 *qui]* que *Pal—ubi]* ut *Ricc, igitur Har2—inceperint]* inceperunt
P7, Rc, CC2, Pal, Bay7—desinant] desinunt *Chig, desistant Bod—ymo]*
modo Bay5

47 *incumbant]* incubant *P7, Laur3, incumbunt Har3—hereantque]*
herantque Rc, Pal, haberet Har2—Defixis] et defixis *Bay5, Defixit*
CC4—ergo] igitur *P1, P7, Ricc, Har2, Bod*

47–48 *oculis]* oculos *CC4.*

48 *ulla]* nulla *Laur2—eius]* ei *Bay5—erga se]* *om. P6—contemplaba-*
tur] contemplatur *Bay7*

49 *nec]* ne *Har2—ullam]* ulla *P6, Bod, illam Har2—illi]* illi atque *P6,*
om Har2, ei Bod—indies] indies illi *CC2.*

50 *obsequencior]* obsequencior fieret *P7, om. Chig, obsequior CC2,*

obsequentore Bod—sic] sit Pal—ut] quod Har3—non nisi] nisi Rc, Pal, Bay7—unus] unius Bay7.

51 videretur] esset Har3—isque] Is Laur3, hisque Laur2—non communis] communis P1, P7, Har2, CC4, non rationis Bay5, non continuus P6.

52 unus] unus animus CC2, unū Bay5, solius Har3—per] pro Pal—nichil velle] nisi velle Har2, nichil vel velle Cs, Ra.

53 firmaverat] formaverat Bay5—sensim] sensim or sensiri(?) P1, sensum P6, Har2, censsin Lac, interim sensim CC4—de Valterio] om. Bod, de Gualtero Cs, Ra, de Waltero P1, P6, P7, CC4, CC2, Mlb, de Valtero Rb, Lac, Laur3, Bay7, Laur2, de Waltero Ricc, de balthero Har2, de Walthero Har3—decolor] om Bay7, decolor Har2.

53–54 crebrescere] crebescere Chig, P6, CC4, Ricc, Bay5, Bod, Laur2, crebescens Rc, Pal, crebescem Har2

54 videlicet] videtur CC2—effera] effera quadam P1, P6, P7, Rc, Chig, CC4, Bay7, Har2, effero quadam Pal, effrena Bod—et] om Bay5—inhumana] inhumane Ricc, Mlb—*duricie] divitie Bay5—*humilis] humili P1, in humili P7

54–55 *penitencia] presentia Vat3, Ricc, Mlb, patientia Bay7—*duricie filios] duricia tam laudabilis coniugii egregias atque elegantissimas proles Har3.

55 *pudore] pudor CC2, Bay5—*coniugij] coniugij Ra—iussisset] iussit Rc, fecisset Vat3, CC2, Ricc, Mlb, Laur2, misisset Bay7—interfici] et interfici Har2, interfeci CC2

56 pueri] pueritia Laur2—comparebant] comparebunt CC2—ubi nam] tibi nam Har2, ubi Laur2—essent] om Bay5, esset P6—ullus] nullus CC2, Bay7.

57 *se] si Laur3—*alioquin] om Har3—*clarus] carus P6, CC2, Har2—*vir] om Laur2—*clarus] clarus Lac, caris CC2, antea satis charus Har3—*infamem] infantem Bay7

57–58 *quo se reddiderat] om Rc, Pal

58 *reddiderat] reddebat Bod—ideo] omnino Chig, id Har2—trux] eius P6, crux Rc, tenax CC2, trux eius Bay7, tuus Har2—flectebatur] flectebat P7, flectabatur Pal

59 suscepta] suspecta Cs, Ra, Rb, Rc, Mgd, Pal, Bod—severitate] feritate Rc, Pal—experiendique] experiendi CC2, Bod, Mgd, experiendi quod Bay7—sua] om. Ricc—dura] om. Bay7—illa] om Rc, Pal, Har3, illa pater(?) Har2

60 cum iam] omnia P6, cum Chig, tamen iam Har2—filie] fine Laur2—duodecim] duodicim Chig, duodenus CC2, duodecim Bay5.

61 annus elapsus esset] anni elapsi essent Chig—nuncios] om Mgd, Bod—simulatas] dissimulatas CC2, sigillatas P7.

62 referrent] afferent CC2—vulgaretur] volgarem Pal, divulgaretur Bay5, vulgarent Bod.

63 datam] dum Bod—Romano] summo Har2—sua] se P7—suarum] suorum Rc.

64 reiecto] reiectam *Har2*.

65 uxorem] in uxorem *Mgd, Bod*—alpestribus] apestribus *P6*, campestribus (*with* alpestribus *in margin in another hand*) *CC4*, agrestibus *CC2*.

66 quidlibet] quodlibet *Bay5, P1, P7, CC4, CC2, Mgd, Bay7, Har2, Har3, Bod*, quelibet *P6, Rc, Pal*, quilibet *Rb*—Griseldis] Grissildis *CC2*, Grysildis *Bod*, Griseldis *Laur2*.

67 *puto] puta *Chig*, puto effecta *Har3*—*que] se *Rc, Pal, om. Bay5, Har3*, qui *Laur2*—*semel] simul *Lac, om Vat3, Ricc*.

67–68 *tristis statuisset] *om P1, P7, CC4, Har2*

68 *suisque] quisque *Chig*, suis quae *Bay5*—*de sortibus] sortibus *Laur3, Vat3, CC2, Ricc, Har3*, de sororibus *P6*—inconcussa] incussa *P7*, incussa p *Har2*

69 ille] ipse *Laur2*—decerneret] discerneret *P1, CC4, CC2, Bod, Har2*—*se et] *om P1, P6, P7, Rc, CC4, Pal, Bay7, Har2*.

69–71 *cui se adduceret] *om Laur2*.

69–70 *subiecerat] subicerat *Rc, Pal, Laur3*, subiaceant *Har2*

70 *Miserat] Miseratque *Mgd, Bod*—*iam] nam *Bay7*—*Bononiam] banoniam *Har2*—*cognatumque] cognatamque *P7, CC2*, cognatum *Rc, Pal*, cognotumque *Laur3*—*rogaverat] rogavit at *P6*, vogaverat *CC2*

71 *suos] *om Rc, Pal*—*adduceret] educerat *CC2*—fama] famam *Pal*—diffusa] *om Rc, Pal*, effusa *CC2, Mgd, Bod*—virginem] filiam *Har3*.

72 sibi] *om Laur2*—coniugum] coniugem *P1, CC4, CC2, Mgd, Bay7, Har2, Bod*—adduci] duci *P1, P6, P7, Rc, CC4, Pal, Bay7, Har2*—Quod] quam *Har2*—ille] ille *altered above to illa P7*—fideliter] *om. Mgd, Bod*—executurus] executurus *altered above to executura P7*, exequens *Rc, Pal*

73 iam] *om Laur3, Mgd, Bod*, illam *Bay5*—nubilem] nubilam *P1*, nobilem *Mgd, Bod*, nobilem (*with* nubilem *in margin in another hand*) *CC4*, amabilem *Har2*—excellensem] excellenti *Rc, Pal*—forma] fama *Laur3*, formam *Ricc*—preclaroque] preclaramque *Bay7, CC2*, praeclaro *Mgd, Bod*.

73–74 conspicuam] perspicuam *Bod*

74 ornatu] ornotu *Har2*—germanumque] filiumque *P6*, germanum *Bod*—simul] *om P1, Bod*.

74–75 septimum] septennium *Har2*

75 ducens] duces *Har2*—nobilium] gentium *Mgd, Bod*—comitiva] comitativa *P1, Har3*, communitiva *CC2*

76 die] termino *Vat3, Ricc*—arripuit] arrupuit *P1*.

PARS V

1 Hec inter] Hoc inter *P7*, Hoc interim *Mgd*, Et inter *Bay7*, Interea *Har3*, Nec or Nunc interim *Bod*—Valterius] Walterus *P1, P7, CC4, CC2, Mlb*, Valterus *P6, Rb, Lac, Laur3, Chig, Bay7, Laur2*, Gualterus *Cs, Ra*,

Walterius *Ricc*, *Bod*, baltherus *Har2*, Waltherus *Har3*—solito] solita *Har2*—retemptaret] temptaret *CC2*—ingenio] ingenie *Har2*, igenio *Laur3*.

2 ad cumulum] *om Rc*, *Pal*, in cumulum *Bay7*, *Har3*—publicum] cubiculum *Har2*—adducte] inductam *P6*, adductam *P7*, *Rc*, *Pal*, *Bay5*, advectam *CC2*.

2-3 coram multis] *om. P1, P6, P7, Rc, CC4, Pal, Bay7, Har2*.

3 Satis] ad satis *Laur3*—inquit] inquit *Grisildis CC2*, ait *Har3*—coniugio] ingenio *Chig*—mores] moresque *P7*.

4 originem] origine *Cs*, *Ra*—respiciens] aspiciens *P6*, inspiciens *Bay7, Bod*—nunc] *om. P7*—ut] *om. Chig*.

4-5 magna omnis] magna or magnus(?) omnis *Bay5*.

5 servitus] *om Ricc*—magna est] magnus est *Rc*, est *Bod*—non michi licet] ut michi liceat *Bod*

5-6 cuihabet liceret] uni licet *P7*

6 mei] enim mei *Mgd, Bod*, me *Har2*—consentit] consensit *Pal, Rc*.

7 habere] ducere *Laur3*—iamque] iam *Mgd, Bod*—uxor] uxor mea *Rc, Pal, Bay7*.

8 igitur] ergo *P7, CC4, Mgd, Har2, Har3, Bod*—dansque] dans *Bod*—tuam] *om Bay7*.

9 referens] referes *Bay7*—in] et *Laur3*—equa mente] *om. CC2*—revertere] revertentem *Har2*, rervertere *P6*—Nulla] nullis *CC2*, Nulli *Mgd, Bod*.

10 homini] hominum *P1, Rc, Bay7, Har2, Har3, P6, Pal, Bay5, CC2, CC4*—perpetua] preterea *Vat3, Ricc*, propterea *Mlb*, propria *Laur2*—Contra] At *Har3*

11 scivi inter] *om Bod*—tuam] *om P6, Har2*—humilitatem] parvitatē *Mgd*, humanitatem *Ricc*, nullitatem *Bay7*, paucitatem *Bod*.

12 meam] in eam *P6, om Laur2*—nullam] nullam prorsus *P1, P6, Rc, Chig, Vat3, CC4, Ricc, Mlb, Pal, Bay7, Har2*, nullius prorsus *P7*, nulla *Laur3*—proporcionem] comparationem *P7*—meque] me *Laur2*—nunquam] non unquam *Rc, Pal, om Bay7, Har2*, nonquam *P6*—non] *om. CC4*, ne *Har3*.

13 duxi] dixi *P7, P1, Har2*, dari *Laur3*, duci *Bay7*, dux *Bay5*—inque] in *Ricc*

14 tu] *om Har3*—Deum] Deum *Jhesum meum* et beatam Mariam virginem *CC4*—animo] de(?) animo *Har2*

15 hoc] quo *Ricc*—igitur] ergo *P7, Har3, Laur2*—quo] *om. Har3*—multo] *om. P1, P7, CC4, Har2*

16 longe] *om P1, P7, Rc, CC4, Pal, Har2*, legem *Bay5*—supra] super *Har2*—omne] omnem *Bay7*—meritum] *om. Laur3*—meum] *om. Har2*—Deo] Deo beateque virgini Marie *CC4*.

17 ago] ego *CC2*—reliquo] relinquo *Har2*—pacatoque] paratoque *P1, P7, CC4, Har2*, placitoque *CC2*, pactoque *Bay5, om. Har3*, pacato *Laur2*, placatoque *Bay7, Pal*

18 paternam] in paternam *Bod*—atque] at *Bod*—ubi] ibi *Har2*—egi] egi et *Har2*

19 et] *om. Har2, Har3*—semper] *om. Chig, Mgd, Bod*—atque] terque quaterque felix atque *CC4*—que] qui *Laur3*.

20 Nove] nonne *P7, Har2, Bod*—volens] voleris *Bay5*—utinam] nunc *P6*, ut *Rc, Pal, utinam Lac, Chig, Ricc, om. Har3*.

21 adveniat] eveniat *P7*—atque] exopto *Rc, Pal, om. Har3*—hinc] huic *Har2*—ubi] atque ubi *Rc, om. Chig*, itaque ubi *Pal*—iocundissime] iocundisse *Lac*—degebam] degam *Har2*—quando] quoniam *Rc, CC4, Mgd, Pal, Bod*—ita] *om. Bay5*.

22 placitum] placitum est *Cs, Ra, Rb, CC2, Mgd, Har3, Bod*, beneplacitum est *Bod*—discedo] discedam *Cs, Ra, Rb*—At] atque *CC2, Ricc, ad Bay7, Chig, quod ad Har2*—quod] quid *Cs, Ra, Bay7, Har2, om. Ricc*.

23 ut] aut *P1*—auferam] aufero *Bay7*, afferam *Chig, Vat3, CC2, Ricc, Mlb, Har3*—quale] qualis *Cs, Ra, Har2, Har3*, quale *altered above* to qualis *P7*—enim] *om. Laur3*—excidit] excidit *after which is inserted above, in almost illegible writing*, a mea memoria *P7*, animo excidit *P6*, excedit *Har2*—ut] cum *Har3*

24 paterne] pater *Har2*—limine] lumen *Chig, Rc*—spoliata] spoliata *Lac*—induta] inducta *P6, P7*, iduta *Rb*

25 neque] neque enim or neque est *CC2*—omnino] enim *P6*, animo *Mgd, Bod*—aha] alias *Bay7*—dos] *om. P6*

26 Ecce] Et te *Bay7*—igitur ut] ego nunc *P7*, igitur *Rc, Vat3, CC4, CC2, Ricc, Pal*, igitur in *Har2*—anulumque] anulum *Har2, Laur2*

27 me] *om. P7, Bay7*—reliqui] reliquum *Har3*—et vestes] vestes *P7, Bay7, Bod*

28 te] *om. Bay5*—donante] dominante *Vat3, CC2, Ricc, Mlb, Laur2*—ad invidiam] *om. CC4*, indicta *CC2*, ad ornata atque *Mgd*, domini ad domum *Pal*, ad ornata atque an *Bod*—aucta] evecta *Rc, Pal, om. CC2*.

29 sunt] sum *P7*—e] et *Chig, de Har3*—egressa] egressa *Bay5*—nuda idem] in id idem *CC2*, nuda idem *Chig*, nuda ibidem *Mgd*, nuda *Bod*—revertar] revertor *Bay7*

30 nisi] nisi *P6*—indignum] tu indignum *P1, P7, Har2*, dignum *Lac*, te indignum *CC4*—ut] quod *Bay7, Bod*—filij] filij tui *Bod*—fuerunt] erant *Pal*, fuerant *Bay7*

31 tu] *om. P7, Mgd, Rc, Pal, Bay7, Bod*—si] et sibi *Rc*, et si *Pal*—tibi] *om. Pal*

32 oro] oro te *CC2, om. Bay7, Bod*—atque] *om. Bod*—in] *om. Vat3, Ricc, Har3*—precium] presentium *Chig*

32–33 virginitatis] virginitatis *Ricc*

33 quamque non refero] quamquam non refero *P1, Rc, Har3*, quamquam non refero *Bay5, om. Har2*, quamque non *Laur2*—unicam] unam *Vat3*—michi] a michi *P1*.

34 linqui iubeas] unus noveris *P7*—uti] ut *Bay7, Bay5*—qua] que *Har3*.

35 quondam] quodam Bay5, *om.* Har2—operiam] operiat Har3, operiar Bod—Abundabant] Habundant P1, habundant CC2, CC4, Mgd, Har2—viro] vero Mgd, Bod

36 ut] ita ut Har3—contineri] continere CC2—iam] *om.* P1, Bay7, Har2, Laur2—possent] posset Chig, P1, P7, Ra, Rb, Rc, Pal, Bay7, Har2, Bod—faciem] favem CC2

37 avertens] advertens P6, P7, Chig, Mlb, avartens CC2—tibi] *om.* Har3—unicam] conicam CC2, inicam Bod—habeto] iubeto Mgd, Bod.

38 vix] vir Rc, *om.* Har3—expressit] oppressit Har2—et sic] sic Bay7, et Rc, Mgd, Pal, Har2, Bod—abiit] ahjs Rc, Pal—illacrimans] lacrimantibus Rc, Pal, ille lacrimans Vat3, illa lacrimans Ricc, Mlb, etiam lacrimans CC2, lacrima facie Har2

38–39 *Illa camisiā] *om.* Har2

39 *cunctis] amicis Lac—*retinuit] reliquit Chig, tenuit CC4

39–40 contexta] contenta Bay7, Lac, Laur3, Chig, Vat3, Laur2, contexto Har2

40 nudo] nuda Har2—capite] capite sparsis criminibus Har3—pedibusque nudis] nudis pedibus Bay7—egreditur] coram cunctis egreditur Cs, Ra, Rb, aggreditur Bod—ita] ibi CC2, *om.* Bay7.

41 multis] *om.* P1—fletibus] fletus Har2—fortunamque] fortunam P7.

42 una] unam Har2—honesto] honeste CC4, honesta P7—veneranda] verecunda P6, verecundam Vat3, verecundoque Mgd, Bod, revere Pal, venerandoque Har3, venerando Chig, reverendo Rc—paternam] primam Rc, Pal, parvam Mgd, Bod.

43 Senex] Senex pater CC2—has] *om.* CC2—filie] *om.* CC2, Laur2.

44 unquam] antequam Lac—mente] vite P7, monete Bay7.

44–45 conceperat] ceperat Cs, Ra, suscepit (*with* at conceperat in margin) Vat3

45 semperque] semper CC2, Har2, Har3—hoc] *om.* CC2, Bod—even-turum] venturum Chig—cogitaverat] suspicaverat CC4—ut] ne Mgd, Bod—sacietate] societate Mgd, Har3, Bod—sponse] sponte Chig, sponsi Laur2

46 humilis] humili Rc, CC2, Mgd, Pal, Bay7, Bay5, Bod, humilis et tam humili CC4—exorta] exacta P6, exorte Rc, CC4, Mgd, Pal, Bod, exortam CC2—domo] domum P6, Har2—illam] illa Bod—quandoque] quando Laur3—more] amore Vat3, CC2, Ricc, Mlb, Bay5, Laur2, *om.* Bay7.

47 superbus] superbum Laur3, superus Har3, vir superbus Laur2—abiceret] abicerat Bay5, abiceret et Rc, Pal, adijceret Laur3, abieceret Har2, eiceret Har3—tunicam] tantam Laur3—eius] *om.* Bay5, eius unicam Bay7—et attritam] antiquam atritam P6, attritam Rc, Pal, maceratamque CC2, et atterritam Ricc, et attritam Bod.

48 abdita] abditam Cs, Ra, Rb, Rc, Laur3, CC2, Mgd, Pal, Har3, Bod—parte] partem Mgd, Bod—servaverat] servaverit Pal—parve] parva Har2—Audito] Auditoque Har2—ergo] argo CC2

49 non tam] motu *P7*—tacite] *om. P1, P6, P7, Rc, CC4, Pal, Bay7, Har2*—quam comitum strepitu] *om. P7, comitum strepitu Har3, quam comitum strepita Pal, quam comitum strepitum Bay7, Har2*—occurrit] *om. CC2, occurreret Bay7, occurerit Lac, occurrerit Har3.*

50 in limine] *om. Vat3, Ricc*—seminudam] *secindam(?) P6*—antiqua] et antiqua *Har2*—cohoperuit] *coperuit Chig, Bay7*—Mansit illa] *viam sic illa P6, Mansitque Mgd, Bod.*

51 *humilitate] *humanitate Cs, Ra, Rb*—*mirabili] *mirabi Pal.*

51–52 *et humilitate vestigium] *quasi Har3.*

52 *ita] *atque Bod*—*nullum in] *in Rc, Pal*—*ea] *eo Laur3*—*animi] *tam Rc, Pal, animi et Bay5, animi signum Har2*—*tristioris] *tristiorum Pal, Bay7.*

53 *prosperioris] prioris Rc, Pal, proprioris Har2*—*extaret] exstaret* *verbumque beati Job compacientibus sibi respondit, "Dominus dedit, Dominus abstulit, sicut Domino placuit, ita factum est" CC4, optaret Har2*—*quippe] om P6*—*cum] om P6, eam P7*—*in medijs] medijs Rc, Pal.*

54 *humilis] om. Laur3*

PARS VI

1 *Iam Panici comes propinquabat, et] om Laur3, Iam Panicius comes propinquabat et Cs, Ra, Rb, Iam pauci comes appropinquat et Har2, Iam Panici comes appropinquabat et Rc, Pal, P7, Bay5, Har3, Bod*—*de] om Chig*—*novis] novo Vat3, Ricc.*

2 *undique] om. Bay5*—*premissoque] premissio Bay7, Har2, premissio quod P6, premissuntque(?) P7*—*diem] die Laur3*—*quo] que Bay5*

2–3 *Salutias] salucijs Har3, solacis Har2, Sallucias P1, P7, Lac, Vat3, CC4, Ricc, Bay5, Laur2*

3 *esset] est P6*—*Pridie igitur] om. CC2, pridem igitur Har2, pridie ergo P7, Har3, pridie et Pal*—*Valterius] Gualterus Cs, Ra, Walterus P1, P7, CC4, CC2, Mlb, Valterus P6, Rb, Lac, Laur3, Chig, Laur2, Valterrus Bay7, Walterius Ricc, Bod, baltherus Har2, Waltherus Har3.*

4 *Griseldim] Griseldam Cs, Ra, Rb, Vat3, CC2, Ricc, Mlb, Griseldem P6, Rc, Mgd, Pal, Bay7, Har2, Griseldem Chig, Grisildam CC2, Grysilidem Bod, Grisehdim Laur2*—*evocans] advocans Bod, evocans qua CC4*—*venienti] venit P6, veniente CC4, venientem Har2, venienti ait Lac*—*ait] om. Mgd, Bod*—*ut] om Rc, tu P6.*

5 *cras] scias Har2*—*huc] hoc Bay7, huc cras Har2*—*ventura] perventura Rc, Pal*—*magnifice excipiat] accipiat magnifice accipiat Bod, magnifice suscipiat] (corrected above to excipiat?) Bay7, magnifice accipiat Har2, manifice excipiat Rb.*

6 *et matrone] matrone Chig*—*qui] quae Laur3, Pal*—*et nostri] nostri P7, Chig, et mei Rc, Pal, et meo CC2.*

6–7 *coniugio] convivio Cs, P1, P6, P7, Ra, Rb, Rc, Lac, Laur3, Chig, Vat3, CC4, CC2, Mgd, Ricc, Mlb, Pal, Bay7, Bay5, Har3, Bod, Laur2.*

7 ita] itaque *Chig*—ut] et *P7*—locorum] letorum *Lac*, loco *Har2*—honor] honoreque *P7*, honorum *CC2*—integer] integre *P6*, *Bay7*, *om. Bay5*, *Lac*, *Laur3*, *CC2*, *Har3*, *Laur2*, integerque *Har2*.

8 singulis] *om. Chig*, singulis et *Bay5*—servetur] servantur *P7*—ta-men] cum *Rc*, *CC4*, *Pal*, *Har2*, tam *Laur2*.

9 opus] *om. P7*—habeo, proinde] habeam provide *Rc*, *Pal*.

10 tibi, que] tibi *P6*, tibi-que *Har2*—mores] moresque *P6*—optime] optem *Vat3*, *Ricc*.

10–11 suscipiendorum locandorumque] suscipiendorumque *Har2*, suscipiendorum locandorum *Bay5*.

11 curam] coram *Pal*, curare *Har3*—sumes] sumens *Vat3*, sumas *CC2*, *Har2*—modo] *om. P7*.

12 illa] modo inquit illa *P6*, *om. Vat3*—cupide] cupida *Har3*—et hoc et] et hec et *Laur3*, *Mgd*, *P1*, *P6*, *Rb*, *Ra*, *Cs*, *Ricc*, et hoc *Pal*, hec et or hoc et *Bod*, et hec et or et hoc et *Chig*—quecunque] queque *P7*, quod-cumque *Har3*, illa et quecunque *Bod*—tibi] alia *Mgd*, *om. Bod*—pla-cita] placite *P6*, placitum *Har3*

12–13 sensero faciam] sencero facio et faciam *CC2*

13 *in] *om. CC2*—*neque in . . . lentescam] *om. Rc*, *Pal*, *Bay7*—*fatigabor] defatigabor *Mgd*—*aut] atque *Chig*.

13–14 *lentescam dum] lentescendum *Har3*.

14 huius] hic *Bay7*, hus *Lac*—relique ulle] ancille tue proprie *CC2*, relique uelle *Cs*, *Ra*, *Rb*, relique *Bay7*—supererunt] fuerint *P7*, suppe-runt *Har2*—Et cum] et tum *Lac*, *Pal*, *Har2*, Quo *Mgd*, *Bod*, et *Bay5*—dicto] dictis *P6*.

15 mox] *om. P6*, *Har2*—corripiens] corripietis *P6*, arripiens *CC4*, *Mgd*, *Bod*—verrere] verrere or venere *P6*, vertere *Rc*, *CC4*, *Mgd*, *Pal*, *Bay7*, *Bod*, ornare *CC2*, ferretur *Har2*—mensas] mensuas *Har2*

16 lectos sternere] lectosternere *Har2*, *om. Lac*—ortarique] hortari *Mgd*, *Bod*—alias] alios *Chig*, *CC2*, *Bay5*, *Har3*, alicis *Har2*

16–17 ancille in morem fidelissime] *om. Har3*, ancille ad morem fidelissime *Laur3*, ancille minerem fidelissime *Bay7*, ancille in modum fidelissime *Cs*, *Ra*, *Rb*, *Chig*

17 Proxime] nempe proxime *CC4*—hora] ora *Mlb*.

17–18 supervenerat] superverat *Har2*.

18 certatimque] certatim *Mgd*, *Bod*—omnes et] omnes *P1*, *Har3*—et germani] germani *Laur3*, *Har2*—infantis] infantes *Har2*

19 Erantque] Erant *Pal*—qui] *om. Rc*—dicerent] dicerunt *P7*.

20 prudenter] *om. Mgd*, *Bod*—Valterium ac] *om. Bod*, Gualtherum ac *Cs*, *Ra*, Walterum ac *P1*, *CC4*, *CC2*, Valterum ac *P6*, *Rb*, *Lac*, *Laur3*, *Chig*, *Mlb*, *Bay7*, *Bay5*, *Laur2*, Walterum ac *Ricc*, Waltherum ac *Har2*, *Har3*, Waltherum fecisse et *P7*—feliciter] feliciter coniugium *CC4*—permutasse] promutasse *Rc*, *Pal*, permutasset *Bay7*—quod] Que *P1*, *om. Har3*—et sponsa] sponsa *Laur2*.

21 hec] *om. P6*, *Rc*, *Pal*, habere *Bay5*—tenerior] tenior *Bay5*, renerior *Bod*—esset] erat *P6*, *om. P7*, *Har3*, esse *Laur2*.

22 *fervente] fuerunt *Bay7*, pervente *Har2*, ferventer *Har3*—*convivij] coniugij *P6*, *Mgd*, *Bod*, convivium *Har2*—*apparatu] apparatus *Laur3*—*presens] patris (*with illegible marginal note*) *P7*.

22–23 *accederet animo] *om. Laur2*.

23 *omniumque] omnium *Laur3*, *Lac*, *CC4*, *Mgd*, *Har2*, *Bod*, ubique *CC2*—*Griseldis] Grisildis *CC2*, Grysildis *Bod*—*deiecta] deiecto *Cs*, *Bay7*, deiecte *P6*.

24 nec obsolete] ne obsolente *P1*, nec obsolete *Bay7*, *Har3*, nec absolute *P7*, *CC4*, *Pal*, *Rc*, *CC2*, *Har2*, *Bod*, nec absolute *Laur3*, *Mgd*, nec absete *Chig*, Lete *Laur2*—pudore] rubore *Har2*, pudorem *P7*—sed] *om Har3*—sereno] serene *Laur3*—intransi] intrante *Chig*

25 obvia] obviam *Chig*, *P7*, *Rc*, *Laur3*, *Mgd*, *Bay7*, *Pal*, *Har2*, *Bod*, *om. Har3*—puelle] puelle, flexo poplite servilem in modum, vultuque demisso reverenter atque humiliter *Cs*, *Ra*, *Rb*—venerit] verunt *Bay5*, veniat *Har2*, *Bod*—domina] domina venerit domina *Chig*—Dehinc] *om. Ricc*, deinde *Har3*, *Laur2*

26 ceteros] *om P6*, ceteras *Har2*, *Chig*, *Har3*—dum] *om. Bod*, *Mgd*, *Chig*, *Har2*, cum *CC4*—convivas] convivias *Rc*, *Pal*, convias *Bod*—leta] letas *Bay5*—mira] *om CC2*—suavitate] *om. Har2*

27 susciperet] suscipiet *CC2*, cum susciperet *Mgd*, *Bod*, suscepert *Har2*—et immensam] immensam *P7*, *CC2*—domum] *om. Bay5*, *Laur2*—multa] mira *CC4*, *Har2*

28 unde] bene *Har2*—maiestas] magestas *CC2*, *Bod*

28–29 morum atque] atque *Har3*, morum *P7*.

29 ea prudentia] prudentia *P6*, *Rc*, *CC2*, *Pal*, ea prudentie *Bay7*, ea providencia *Har3*—vehementissime] vehementissima *P6*, esset vehementissima *CC4*, vehementissimem *CC2*—mirarentur] mutarentur *P6*

30 atque ipsa] deque *Bay7*, atque ipsam *Laur3*, atque illa *CC2*, atque *Mgd*, *Bod*—imprimis] et proximus *Bay5*—pariter atque] pariterque *P7*, atque *Bay7*—infantis] infanti *CC2*—laudibus] cum laudibus *Mgd*, *Bod*

31 saciari] faciarı *Lac*, se saciari *Bay7*—posset] possit *Rc*, *Pal*, *Bay7*—sed] *om P7*, si *Har3*—virgineam] virginem *Rc*, *Mgd*, *Pal*, *Bod*.

32 infantilem] infantulum *Rc*, *Pal*, *Bod*, infantis *Bay7*—eleganciam] elegantia *Rc*, *Pal*, *Bod*, *om Chig*—predicaret] praedicante *Rc*, *Pal*—Valterius] Gualtherus *Cs*, *Ra*, Walterus *P1*, *P7*, *CC2*, *Mlb*, Balterus *Har2*, Valterus *P6*, *Lac*, *Laur3*, *Chig*, *Bay7*, *Laur2*, Galterus *CC4*, Walterius *Ricc*, *Bod*, Waltherus *Har3*—eo] *om P7*

32–33 in tempore] tempore *Chig*, *Ricc*, *Har2*, *Laur2*

33 assidendum] distodendum *CC2*, assidendum et *Mgd*, *Bod*, ad seddendum vel sic asseddendum *Har2*—mensis] mensas *Chig*, *Ricc*, *Mlb*.

34 coram] *om. P7*—illudens] illudendus *Rc*, alludens *Vat3*, illudendus est *Pal*, ludens *Mgd*, *Bod*—videtur, inquit] inquit quid tibi videtur *P7*, videtur inquit *Griseldis Cs*, *Ra*, *Rb*, inquit *Bay7*, *Har2*.

35 hac] ista *CC4*, *om Mgd*, *Har2*, *Bod*—sponsa] speciosa *Har2*—Satis] sat ni *P1*, satin *Laur2*, *Lac*, satis enim *P6*, satis ne *Laur3*, *Mgd*,

Har3, Bod, at in CC2—pulcra] pulcra est CC2—honesta] hononesta CC2—est] *om* CC2, et Bay5

36 Plane] Est plane *Pal*, Sane Bay7—nec pulcrior] pulcrior CC2—ulla] *om. Har2, Bod, Laur2*—nec honestior] *om. Bay7*.

37 Aut cum nulla] *om Mgd, Bod, Bay7*, nulla *Har3*, aut cum illa *Har2*—unquam] *om. Bay7*—aut cum hac] ac cum hac Bay7, aut cum hanc *Har2*, tam *Har3*

37–38 tranquillam] transquillam *P1, P6, P7, Pal*, tranquillam ut cum hac *Har3*.

38 poteris] poteris *Rc*, poteritis *Chig*—utque] atque *Har2*, atque (*with utque in the margin in a different hand*) CC4—ita] *om. P6*—sit] sic Bay5, *P6, Har2*, fiat *Ricc, om Pal*, sic (*with sit in the margin in a different hand*) CC4

38–39 et spero] aspero Bay5

39 Unum] Unde *Bod*—bona] bone *Mgd, Bod*, tamen bona *Har3*—fide] *om. Mgd, Bod*—te] *om Laur3, CC2, Mgd, Har3, Bod*—precor] deprecor Bay7—moneo] maneo Bay5—hanc] illam *Har2*—illis] hijs *Bod*.

40 alteram] aliam *Mgd, Bod*—nam quod] namque *P1, P7, Har2*, nam Bay7—et iunior] iunior *Laur3, Laur2*

41 delicatius] delectatius *Rc, Pal*, delicatior CC4, *Har2*—enutrita] nutrita CC2, *Har2, Har3*—est] *om Bay7*, sit *Har3*—pati] ut reor CC2—ego] *om CC4, Har2*—auguror] *om CC2, augurior. Bay5, Har3, augurer Har2*.

42 Talia] Talia talia *Chig*—dicentis] dicenti *Bod*—alacritatem] vultum alacriter CC2—intuens] cernens CC4, intuentis *Laur2*—tociens] tunc totiens *P7, taciens CC2*.

43 tamque] atque *P7, Chig, Har3, om. CC4, Har2*, tanquam Bay5—offense] offensam offense *P7*, offese Bay7—examinans] *om. P6*, examinens *Rb*, examinas *Laur3, Har2*—et] etiam Bay7, ut *Pal, om Bay5*—indignam] indignans *P6*, vidi inquit CC2

43–44 sortem non] sorte non *Lac, sortem Mgd, Bod*

44 sic merite] inmerito CC4, *Har2*, sic merito *P7, Mgd, Bay7, Bod*, mente Bay5—miseratus] miserationis *P6*—ferre] ferve *Rb*—valens] valens ingemuit atque vehementissime suspirare cepit et quibus potuit verbis exclamavit *Har3*.

45 Griseldis] Grisildis CC2, Grysilidis *Bod*—cognita] cogitata *Cs, Ra*, cogita *Rb*—spectata] expectata *Chig*, experta *Vat3, CC2, Ricc, Mlb, Har3, Laur2*, suspecta Bay5—michi] *om Bay7, Bay5, Har2, Har3*—est] *om. CC4, Har2*

46 sub] suo *Ra*—aliquem] aliquam *P1, P6, P7, Laur3, CC4, Pal, Har2*, alicquem *Rc, om. CC2*—esse] rem *Har2*—qu] que *P6, P7, CC4, Pal, Har2*.

47 perceperit] percepit *P7, CC4, Har3*—Simul] Simulque *Rc, Pal*—hec] hoc *Rc, Chig, Pal*—dicens] dominus *P6*—caram] coram *P6, Har2*, cernens CC4—coniugem] coniuge *Har2*

48 leto] loco *P6*, leto rit *Har2*—stupore] rubore CC4, *Har2*—perfu-

sam et] perfusa ut *Har2*, perfusam ut *CC4*, perfusa et *Pal*, pefusam et *Rb*, perfusam *Bay7*—velut] veluti *P7*—e] *om P7, Rc, Pal*, de *CC4, Har2*, a *Mgd, Bod*—somno] sonno *Vat3, Ricc, Mlb*, sumpno *P7*—turbido] turbidam *Bay7*—experrectam] experiectam *P6*, experiecta *P7*, experrectum *Ricc*, experge factam *Bay7*, experrecta *Har2*

49 cupidis] cupidinis *Rc*, cupidinis(?) *Pal*—et *Tu*] et *Har2*—tu sola] sola *Cs, P6, Ra, Rb, Bay7, Har3*, et tu sola *Laur2*

50 nec habui] nec habeo *Rc*, non habui *CC4, Har2, Bod, Mgd*, non habeo *Pal*—habebo] habeo *P1, Vat3, CC2, Bod*—Ista] istam *Cs, Ra, Rb*.

51 meam] *om Har2*—reris] recis *P6*—hic] *om. P6*—meus] eius *CC4, Har2, om CC2*

52 que] quo *P1*, qui que *P6*, qui *CC4, Bay7*—divisim] divisum *Pal*—perdita] perditu *CC4*—omnia] *om CC4*.

53 crediderunt] crediderunt *Har2*, credidere *Cs, Ra, Rb*—me] ne *Pal, om P6*—curiosum] cursorum *Har2*

54 experientem] experitantem *Rc, Pal*, experimentem *Har3*—esse] esse et *Chig, om. Har3*—imprium] imperium *Har2, Laur2*—conjugem] coniugium *Rc, Pal*

55 dampnasse] dirimisse *Chig*, dapnasse *Vat3*, domasse *Bay7*—occultas] *om Rc*, dilexisse vel enutrisse *Pal*—Hec] hea *Chig*

56 gaudio] *om Har2*—exanimis] examens *P7*—amens] amans *P7*, emens *Pal*, cavens *Bod*—iocundissimis] iocundissimeque *CC2*, iocundissimis *P7*—cum] *om Vat3, Ricc, Bay7, Har2, Har3*

57 suorum] *om Ricc*, suorumque *Har2*—pignorum] pignerum *Har2*—in] *om P1*—amplexus] complexus *Mgd, Bod*—ruit] iuit *Rc, Pal*—*fatigatque] fatigat *Laur3*, fatigatisque *CC4*, fatigateque *Har2*—*osculis] obsculis *Vat3, Mlb*, oculis *Har2*

57–58 *fatigatque . . madefacit] *om. P1, P6, P7, Rc, Mgd, Pal, Bay7, Bod*

58 *pioque] pio *CC4, Har2*—*gemitu] gemita *Har2*—*madefacit] madefacis *Chig*, madescit *Vat3, Ricc, Mlb*, madefecit *CC4*—Raptimque] statimque *CC2*, raptumque *Har2*—matrone] matrone *Chig*, matroni *Pal*—alacres] alacies *Har2*

59 faventes] faventer *Chig*—circumfuse] circumfuses (*with final s deleted?*) *Har2, om Bod*—exutam] ex vera *Har2*—suis, solitis] *om. Bod*.

60 exornantque] ornantque *P6, CC4, Har2*—plaususque] populusque *P1*, plausus omniumque *P6*, plausuque *Bay7*, plausus et *Har2*—letissimus] letissimi *P6*, letissimos *Rc, CC4, Pal*, latissimus *Laur3*, letissimo *Bay7*—fausta] fauta *Rc*, faustorum *CC4, Har2*—omnium] omnia *P1*.

61 circumsonant] sonant *Har2*—multoque] multoque *Bay5*, multo *Bod*—cum] *om. P7*—et fletu] et flatu *Mlb, om Bod*.

62 celeberrimus] iocundissimus celeberrimusque *Laur3*—celebrior] celebrior *Chig, Laur2*, celebriorque *Laur3, CC2, Har2, Ricc*—quoque] *om Ricc, Rc, Laur3, CC2, Pal, Har2, Bod*—quam] *om. Har3*—fuerat] *om. P6, Bay5*, fuerant *Rc, Pal*, fuit *CC4, Har2*, fuerit *CC2*, non fuerat *Har3*.

62-63 nuptiarum] nuptiarum. Igitur Waltherus diu temptatam atque probatam iam totis admisit viribus coniugem, inseparabilique prosecutus est amore quam cunctis fidelissimam fore comprobabat. Sicque mira suavitate vitam ducentes iocundissimam *Har3*.

63 Multosque] multos *CC4, Har2, Har3*—post] *om. P1, P6*—per] *om. P7, Rc, CC2, Pal, Bay7, Laur2, om* (*but per annos is written in the margin in a different hand*) *CC4, quod(?) Har2*—ingenti] *viginta Bod.*

64 vixere, et] cum uxore et *P7*, vexere et *CC2*, vixere. Huius interim fama facti undique divulgabatur, et insigne omnibus visum est ac stupendum miraculum, ammirati simul et viri astuciam et femine omnibus inauditam seculis constanciam *Har3*—Valterius] Gualtherus *Cs, Ra, Walterus P1, CC2, Mlb, Janicolam P7, Valterus Rb, P6, Lac, Laur3, Chig, Laur2, balterus Har2, valterrus Bay7, Galterus CC4, Walterius Bod, Ricc*, Waltherus autem *Har3*—quem] quem quem *Chig*—hactenus] attente *Bay5*.

65 visus] iussus *Bay5*—ne quando] *om Rc, Pal*, nunc quando *Chig*—concepte] conceptio *Chig*, concepto *Vat3, Ricc, Mlb, Bay7, Har2*, concepto (*with concepte written in the margin in a different hand*) *CC4*, concepte in *Bod*—obstaret] *om Rc, Pal*, obstrui *Laur2*—experencie] *om. CC4, Har2*, experientijs *Bay7*

66 translatum] translate *Rc*, translata *Har2*—honore] honorem *Laur3, CC2, Bay7, Har2*—filiam] filiamque *Mgd, Bod*

67 collocavit] cuidam scilicet baroni copulavit *CC4*, collocavitque *CC2*, copulavit *Har2*—filiumque] filium *CC4, CC2, Mgd, Bod*.

67-68 sui domini] suum domini *P1*, sui domini *Cs, P6, Ra, Lac, Chig, CC2, Har2*, suum dominum *P7*, suum domini] sui *Rc, Pal*, vero domini *CC4*, suum sibi *Mgd, Bod*, sue domui *Har3*.

68 liquit] liquit *P7*, reliquit *Vat3, CC4, CC2, Har2, Har3, Bod*—sobole] sobole, atque ambo grandevi in pace quieverunt *Har3*, sobole. Et sic ex serie et stemate huius narrationis egregie patet quod patientissima Grysildis post se talem non reliquit superstitem Explicit *Bod*.

69-81 *Hanc historiam passa est] *om Bod*.

69 *historiam] isto viam *Har2*—*nunc] non *P7, Laur3, Bay5, om Bay7*—*alio] *om Chig*, alto *CC2*—*retexere] retexere scilicet(?) *Bay5*, retessere *P6*, texere *Laur3*, retexente *Chig*—*fuit] fuerit *Mgd*—*non tam] non tamen *Bay7*, natam *Har2*

70 *ut] ideo ut *Vat3, om Laur2*—*matronas] matronas *altered above to* matrone *P7*—*imitandam] imitandum *CC4, Mgd, Har2*

71 *pacienciam] patientiam *Cs*—*que] quamvis *Chig*—*michi] sibi *CC2*—*vix] *om Chig, CC2*—*imitabilis] imitabilem *Laur3*, immutabilis *Mgd*—*quam] sed *CC4, Mgd, Har2*.

72 *imitandam] imitandum *CC4, Har2*—*saltem] *om. Har3*, saltis *Laur2*—*femme] feminem *CC2*—*excitarem] excitarentur *P7*, excitare *CC2*—*ut quod] utque *P7*

73 *suo] *om. Chig, CC4, Har2*—*prestitit] prestiterit *CC4*, prestite-

rat *Har2*—*hoc] hec *Har3*—*Deo] domino *P1*—*nostro] suo *Har3*—*audeant] ardeant *CC4*, *Har2*, audeat *CC2*

73–74 *qui licet] quilibet *CC2*.

74 *Jacobus] iacobus(?) *P1*, Iabobus *Rb*—*Apostolus] *om.* *Har3*—*intentator] temptator *Har2*—*sit] sic *Laur3*, *Chig.* *Har2*—*malorum] maiorum *Laur2*.

75 *neminem] veniam *P7*—*temptet] temptat *CC4*, *CC2*, *Mgd*, *Har2*—*Probat] proinde *P7*, probet *Bay7*—*et sepe nos] *om.* *Har2*, et sepe (*with nos in the margin in another hand*) *CC4*.

75–76 *ac gravibus] et gravioribus *CC4*, etiam gravioribus *Har2*.

76 *flagellis] fragellis *Chig.* *om.* *Rc*, *Pal*—*sinit] et hoc *Bay7*—*nostrum] *om.* *CC4*, *Har2*—*sciat] nesciat *Mgd*, non sciat *Laur2*.

77 *quem] quam *Pal*—*crearemur] crearetur *Mgd*, *Laur2*

78 *indicijs] iudicijs *Pal*, *Bay7*—*Abunde] Ob inde *Mgd*, Ab inde *Bay7*—*ego] *om.* *P1*, *P6*, *P7*, *Rc*, *Pal*, ergo *Cs*, *Ra*, *CC4*, *CC2*, *Har2*, *Laur2*

79 *constantibus] contestantibus *CC2*, constans *Laur2*, constatibus *Bay5*—*ascripserim] scripserim *P7*, ascripserint *Ra*, ascripseris *Laur2*—*quisquis] quis *P6*, ut quisquis *CC4*—*is] hic *Rc*, *Har3*, unde hic *Pal*, hic is *Bay7*—*pro] *om.* *Bay7*

80 *murmure] murre *corrected in margin to* murmure(?) *P7*—*quod] *om.* *Laur3*—*suo mortali] solo mortali *Bay5*—*coniuge] coniugie *Har2*

80–81 *rusticana] *om.* *Chig.* *Bay5*, rustica *Mgd*

81 *muliercula] mulier *CC4*, *Har2*, mulier clara *Har3*—*passa est] passa est Explicit historia Griseldis mulieris constantissime J W. *Har3*, passa est Deo gratias *Bay5*, passa est. Amen *Ricc*, passa est Finis Explicit Griseldis. (*plus Vita added in a different hand*) *Mgd*, passa est Explicit de griseldi *P1*, passa est Explicit hystoria griseldis *P7*, passa est Valet plaudite inter montes et colles euganeas Explicit historia griseldis pacientissime mulieris, edita a domino francisco petrarcha florentino poeta laureato. 1467. *CC4*, est passa vale plaudite inter montes et colles euganeos deo. Explicit historia Griseldis pacientissime mulieris Editio a domino francisco petrarcha florentino poeta laureatissimo *Har2*, passa est Finis *Laur2*, passa est. Jo Explicit Pia Historia griseldis Io. Ber De Vall. id est Johannes bernardus de vallibus (*with a line of deletion through Io vallibus*) *Bay7*, passa est Explicit epistola domini francisci petrarche laureati poete Ad dominum Iohannem Florentinum poetam de constancia Griseldis mulieris maxime constancie et paciencie in preconium omnium laudabilium mulierum *Pal*, *Rc*, passa est Explicit hoc novum inventum per dominum Iohannem et vulgarj sermone scriptum per dominum franciscum petrarcham in prosam redactum *Chig.*

Corpus of French Variants

PREFACE

Title. Le Livre Griseldis] *om* PN2, PA, La pacience de grizeldiz PN7, C1 commence l'istone de griseldis BB, Chy commence le romant de grisilhdiz PN4, C'est le Romant de Griseldis Marquise de Saluce PN1

1-7 *Au commandement Amen] *om.* BB, PN4

1-3 *Au commandement j'ay] A l'exemple des femmes mariees et autres a marier ay icy PN1.

2 *l'exemplaie] l'exemple PN2-*toutes] de toutes PA.

3 *petit engin] advis PA-*de latin] du latin PN1

4 *l'ystoire] historie PN1-*de Griseldis] *om* PN2, PN7, PN1, PA-*qui] que PN1-*constance] tres grant constance PN1.

5 *femme] femme nommee grisillidiz PN2-*hystoire] *om* PN2

5-6 *lombart en latin un tres] latin en lombart ung PN1

6 *et moult solennel poete] homme PN2, poecte PN7, orateur et poete PN1, poete qui fut PA

6-7 *Petrach] patraih PN7, ponthea PN1, petrareth PA

7 *Amen] *om* PN2, PN7, PN1, PA.

8 Et commence le premier chappitre] Cy après commence grisillidiz PN2, *om* PN7, BB, PN4, PN1, PA

PART I

1 Au pié] Aux piez PN2, PN1, Au pres BB, PN4, Aux prez PA-costé] des coustez PN1-d'Ytalie] d'italie PN7-Saluces] Saluce PN2

1-2 qui jadis] laquelle PN1

2 bonnes] bonnes(?) BB-chastiaux] de chasteaux PN1-laquelle] laquelle terre PN1

3 grans] gens PN4-hommes] *om* PN2-desquelz] desquelz l'en treuve PN1

4 on treuve avoir esté un marquis] on treuve un marquis PN7, s'estoit un marquis PN1, fut trouvé un marquis PA.

5 Wautier] Gautier PN2, BB, PN4, PA, Watier PN1-principalement] prince PN2, le principal PN1-appartenoit le] *om.* PN1.

6 et dominacion] *om* PN1-d'icelle] de celle PN2, PN1-Bel et] Bel PN2, PN7, BB, PN4, Beau PA, estoit lequel estoit habille et PN1-seigneur estoit] seigneur estoit et PN4, seigneur et PN1.

6-7 *noble de . . . somme noble] *om.* PA—*noble de lignaige et] de noble lignage PN7.

7 *plus assez en] plain assez de PN1—*et en somme] et en fame BB, et en femme PN4, en sa vie PN1.

7-8 *et en . . . manieres] *om.* PN7—*en toutes] de toutes PN1.

8 qu'il] que BB, PN2, seulement qu'il PN4, PN1—soy] se BB, PN1

9 passer temps ne] passer le temps ne PN2, PN7, BB, PN4, passer le temps et PN1, PA—ne es] et aux PN2, PA, et PN7, BB, et es PN1, PN4—a venir] qui sont advenir PN4.

10 ainsy tant seulement] aussi tant seulement PA, PN2, PN7, en especial PN1—et a] et PN7, a BB—prenoit] il prenoit PN1, prenoit tout PA.

10-11 desduit et plaisir] esbatement PN1.

11 car] que PN2, PN7, BB, PN4, plus que PN1, mes PA—de toutes] en toutes PN1—choses] *om.* BB, choses dont PN1—*mesmement] mesmement il PA.

11-12 *peu lui les autres choses] *om.* PN4

12 *sur toutes les autres choses] *om.* PN1—*les] *om.* PN2, PN7

13 estoit] de son pais estoit fort PN1, estoit moult PA—courroucié] courciez PN7—en] et PN2, PN7, BB, PN4, PN1—tous] *om.* PN2—aleient] aloyent BB

14 un] l'un PA, PN1—de plus grant auctorité] de la plus grant auctorité BB, des plus grans auctorité que les aultres PN4, des plus sages PN1—beau parleur] de bien parler PN7, beau parler PN1, et beau parleur PA—bien] *om.* PN7, auctorisé et bien PN1—privez] *illegible* PA

15 dudit] de son PN1—va] ala PN7, va une foiz PN1—dire] dire ainssi PN4

16 que, toutesfois] toutes les foiz PN1, car(?) toutesfois PA—fait, parlons] fait parlons PN2, PN4, est nous parlons PN7, BB, PN1, PA

17 et hardiement] *om.* PN4—et veez cy] Si saches PN7, et vecy ce PN1

18 hommes et subgez] subgés PN4—pas] mie PN1

18-20 aucune singularité maintes manieres] puissance ne aucune seigneurie plus que ung autre Tu m'aymes si comme maintes foiz PN1

20 je] *om.* PN4—approuvé] esprouvé PN2, PN7, BB, PN4, PN1, PA.

20-21 *et a bonne cause, tous tes fais] tous tes faiz a bonne cause PN1

21 *tous tes fais] toutesfois PN2—nous aient] nous ont BB, PN4, PN1, aient PN7—si] tant PN1.

22 moult] bien PN1—eureux que] eureux de ce que nous PN4, eureux quant nous PN1.

23 tu nous] tu nous la PN1, tu PN2—et ottroier] *om.* PN1—serons] ferons PN2—ce] si PN7, se PN2, BB, PN1, PA.

24 les] *om.* PN7—aises] eueux PN2, PN1

24–25 te vueilles] nous accordes a toy PN1.

26 soyes] tu soyes PN2, PN7, PN4, PN1, PA—en fleur] en la flour PN1—ceste fleur] *om.* PN1.

27 viellesce] si elle ce PN7—dire mot] dire PN4, sonner mot PN1—chasse] chasse sans sonner mot PN1

28 tout aage, ne aucun] toutes aages et nul PN1—Et ainsy] Auxi PN1, et aussi PA.

28–29 l'un comme l'autre] a un comme a autre PN2, PN7, BB, PA, PN4, au tant les uns comme les autres PN1.

29 ne scet] n'en scet PN4—homme ou, ne] homme PN2, BB, on ou PN7, l'omme PN4, PA, on PN1—comment] comment ne en quelle maniere ne a quelle heure PN1

30 reçoys] recorps PN4, recepz PN1—nous te supplions, les] nous tu supplions PN7, nos PN1

31 qui] que PN4, PA—nulz tiens commandemens] nul tien commandement PN2, PN7, BB, PN4, nulz tielx commandemens PA, nulle foiz refueront(?) ton commandement PN1—ne refuseroient] *om.* PN1, ne refuseront *or* ne refuseroient(?) PN2.

32 vueilles] *om.* PN1—chargier] chargez PN2, charge PN1—toy] te PN2, BB, PN4, *om.* PN1—la] *om.* PN7—procurerons] querions PN1

33 que sera] quelle sera PN2, PN1, qui sera PN7, BB, PN4, PA—toy] toy loer et PN2—et de] et PN7, de PN1—si grant] grant BB, PN2, PN4, de si grant PN1—par] pour PN7—raison] raisons PN4

34 devras] il te devra souffire et PN1, tu devras PA, devra PN4—tout bien d'elle] ton bien a elle PN7—*Delivres] delivrons PN2, delivre PN7, PN4, or nous delivre PN1—*nous doncques] doncques et PN1—*t'en] te PN2, PN7, BB, PN4.

34–35 *Delivres cusençon] Nous te supplions, doncques, que tu t'en delivres car nous en avons tres grant cure PA

35 *cusençon] affection PN7, amour PN1—se] si PN7, PN1—tu] tu te PN2—mourioies] mories que PN1—ne] *om.* PN7, PN4

35–36 demourissions] demourissons PN2, PA, demeurerions PN7, demourions PN4, demorissons point PN1.

37 Lors esmeurent] Et adoncques esmeurent PN1, Adoncques l'esmeurent PA—les] de PN2—parolles] prieres PN2, PN7, BB, parolles et prieres PN1, PN4, PA—ledit seigneur] *om.* PA, ledit marquiz PN7—et] tant qu'il PN1.

38 respondi] respondit en ceste maniere PA—dist il] *om.* PA—a ce que] a donc que PN7, de ce que PN1—je n'euz] n'euz BB, nos PN4, ne euz PN1.

39 pensee] penser BB—souvent] forment PN4, *om.* PN1.

40–41 bonnes volentez] bonne volenté PN1.

41 conseil] conseilz PA—de vostre] en vostre PN4.

41–42 foy, loyauté] loyauté prudomies(?) foy PN1.

42 prudence] proudommie PA—laisse] ymettiez PN2—et cusençon] *om.* PN1.

43 vous y offrez] y offrez PN7, BB, offrez PN1, m'offrés PA—moy] me BB, PN4, PN1—Et puis] Car puis PA.

44 je le] je PN7, *om.* PN1—en bonne] par ma PA—ne pas n'atendray] que je n'atendray pas PN1, et n'atendray pas PA.

45 Une chose toutesfois] Mais toutesfoiz une chose PN1—vous me] me BB, PN4—promettez] promettez PN2—et garderez] *om.* PN1, et garderés c'est assavoir PA.

46 quelconque] quelconque fame PA—l'onnourerez] honnourerez PN2, l'onnouriés PN4

47 ne ja] na ja PN4—aucun] autruiy PA—ne mesparlera] n'appellera PN4, n'en mesparlera PA.

47-48 de mon jugement] *om.* PN1, ne mon jugement PA.

48 ne murmurerà] ne murmura PN2, ou murmurerà PN7, PA, ou murmuriera PN4—aucunement] en aucune maniere au contraire PN1—qu'il] que PN7, maintenant qu'il PA.

49 en] a PN2, PN7, PN4, PN1, PA—volenté] a ma volenté PN1—comme il] qu'il PN2, BB, PN4, comme je PN7

50-51 reverence] en reverence PN7, PN1, PA.

51 la] vous la PN1—comme] tout auxi comme PN1—se elle] celle PA

53 tous] tuit BB, tous ensemble et volentiers PN1—promistrent et] promettent et PN2, PN7, promuent(?) et PN4, promistrent et tous PN1

53-54 moult volentiers] tout volentiers PN4, *om.* PN1.

54 il ne] ne PN1—pas] mie PA—que ja] que ilz PN7, PN1, que jamais PA—veoir] ja veoir PN1

54-55 le jour] le jour et PA

55 fut] lors fut PN1—dedens] devant PN4.

55-56 le marquis] ledit marquis PN7, marquis PN4.

56 espouseroit] espouseroit femme PN7, PN1

56-57 leur parlement fina] fina le parlement BB, PN4, PA.

57 et se departirent] *om.* PN1—Et commist] *illegible* BB, a tant et commist PA—ce dit seigneur] ledit seigneur PN4, PN1, le marquis PA

58 siens] de ses subgetz PN1, ses PA—privez et] privez PA—l'appareil] la pareil PN4, tout l'appareil PN1—des] desdits PN7—nopces] nopces faire BB, PA

PART II

1-2 Comment . nopces] *om.* PN2, PN7, BB, PN4, PN1, PA.

3 Pres de la] Et illecques pres de la PN1, *illegible* BB—marquis] marquis demouroit PN2.

4 villette] petite villete PN1, PN7—ou habitoient et demouroient] ou demouroient PN7, en laquelle habitoit PN1—peu de] *illegible* BB—povres] moult povres PN1.

5 estoit] avoit *PN1*—et le plus] *om. PN4, PA, PN1*—povre] *om. PN4, PA*—appelez] homme qui estoit bon homme et le plus povre de celle villete le quel on appelloit *PN1*—Janicolle] Janicole *PN2, PN7*, Janicolle et le plus povre estoit *PN4*, Janicole le quel estoit le plus povre *PA*, Jehan Nicole *BB*, Jehan nicholle *PN1*—comme] *om. PN2*.

6 descent] chet et descent *PN1*, s'estent *PN4*—un] *om. PN2, PN7, BB, PN4, PN1, PA*—hostel et mainnaige] mesnaige *PN7*, hostel *PN1*.

7 bon] pouvres *PN1*—appellee] qui eut nom *PN1*—Griseldis] grisillidis *PN2*, Grizeliditz *PN7*, Grisilidis *PN4*.

7-8 corps et de membres] membres de corps *PN4*, corps *PN1*.

8 belle, mais de bonté] faconee et formee *PN1*—et de meurs] de meurs *PN7, BB, PN4, PA*, de bonnes meurs *PN1*—et vertus] et de verité *PN4*, de bonté et de bonnes euvres estoit *PN1*—tant] molt *PN1*

9 reamplie] emplie *PN4*—estoit que plus ne pavoit] *om. PN1*, que plus ne pavoit *PA*—pucelle] pucellette *BB, PN4*.

10 *d'aise] riens d'aise *PN7*—*riens mol ne] riens mol *PN2, PN7, BB*, riens mot *PN4, om PA*

10-12 *d'aise virginité] que d'avoir nulles aises et n'avoit aprins fors pouvreté *PN1*

13 povre] *om PN7, PN1*—ne sçay quans] quatre ou cinq *PN7*, avoit ne sçay quantez *PA*, ne sçay quantes *PN2, BB, PN4, PN1*

14 avoient] *om PN7, PA*—en pasture] chacun jour en pasture *PN7*, chacun jour aux champs en pasture *PN1*—menant] les menant *PN4, PN1*—tousjours] *om. PN1*.

15 ou tillier] ou teillier *PN2*, ou tiller *BB*, et teiller *PN1*—chanve] chanvre *BB, PA, PN7, PN4*, chanve ou de recouldre sa povre robe *PN1*—apportoit] rapportoit *PN7*.

16 ou autre maniere d'erbettes] et autres manieres d'erbettes *PN7*, ou autres manieres d'erbes *BB*, ou aultres manieres d'erbelettes *PN4*, ou d'autres manieres d'erbes *PN1*, ou autres erbeletes *PA*, ou autre maniere d'erbeletez *PN2*—ainsy] aussi *PN1*, ainsi elle *PA*.

17 ce] son *PN2, PN4, PN1*, se *PA*—povre] *om. PN1*—homme, son] *om PN2, PN1*—moult] moult *PA*.

17-20 *doulcement . . virginité] *om PN1*.

18 *de pitié] et de pitié *PN4, PA*—*fille] bonne fille *PA*—*puet] *om. PN4*, peut ou doit *PA*

20 ledit] icelle ledit *PN1*—la] *om PN7, BB, PN1, PA*—*aucune foiz] en *PN7, om BB, PA*—*passant] passoit *PN4*.

20-21 *aucune . . vouloir] regardoit molt forment quant il passoit par illeques en allant et retournant de chasser et *PN1*.

21 maintes] veue et regardie maintes *PN7*, et maintes *PN4, PN1*—yeux] yeulx sur elle *PN7, BB, PA*, yeulx vers la pucelle *PN4*—pas] *om. PN4, mie PN1*.

22 par jeune] pour jeunesse *PN7*, pour jeune *PN4, PA*—mignotise] augnotise *PN7*—delectacion mauvaise] par delict mauvais *PN1*—mais par] mais pour la *PN4*, mais pour *PA*, mais par sa *PN7*—sapience] pa-

science et *PN4*, sapience et memoire considerant(?) *PN1*, sapience et par *PA*.

23 sa grant vertu] sa grant vertus *PN7*, la grant vertu qu'il avoit en elle *PN4*, les grans vertuz qui estoient en elle *PN1*, *PA*-en] *om. PN4*-femme] femmes *PN2*, nulle autre femme *PN1*-seult] scet *PN2*, souloit *PN7*, veoit *PN4*, deust *PN1*, sceut ou peust *PA*-avoir, que] que *PN4*, avoir et que *PN1*

23-24 le peuple] moult de gens *PN1*.

24 n'avisait] ne advisoet *PN1*, ne sceust avoir consideré si *PA*-pas, souvent] *om. PA*, pas que ledit marquis souvent *PN7*-ledit marquis] *om. PN7*.

24-26 et nottoit, dont fut fait que il a femme avoir, ce que oncques n'avoit voulu par avant, et celle] et nottoit dont fut fait que femme voulu avoir que n'avoit oncques fait par avant et en celle *PN2*, et nottoit Adonc fut sceu que ledit marquiz voloit avoir femme ce que n'avoit oncques par avant voulu Et celle *PN7*, et notoit sa contenance par laquelle elle *BB*, et notoit dont fu fait que celle femme vaulsist avoir que n'avoit oncques volut par avant et selle *PN4*, et nottoit dont ce venoit qui l'avoit esmeu a femme prandre consideré qu'il ne l'avoit oncques voulu par avant Et ycelle *PN1*, souvent sa contenance Par laquelle contenance elle *PA*.

26 nulle] non *BB*, *PN1*, *PA*-se] il se *BB*, *PA*-et determina] *om. PN7*, et dottrina *PN4*-prendre] la prendre *PA*

27 Le] Or avint que le *PN1*, Le jour qui avoit esté ordennés le *PA*-des] des dictes *PN2*, de leddit des *PN4*-devant dit] *om. PN2*, *PN7*, *BB*, *PN4*, *PN1*, *PA*-s'approchoit] approchoit *BB*, *PN1*, *PA*, Et se approchoit *PN4*-desja] ja *BB*, molt *PN1*-nul encores] *om. PN1*

28 ne oioit] ne n'avoit oy *PN7*, ne ossoit *PN4*, on encores ne n'avoit on ouy *PN1*, ne n'oait *PA*-dont] donc *PN2*, *BB*

29 merveilloit] merveilloit moult *PN7*, *PA*, esmerveilloit moult *PN1*-Et il] Ce il *PN7*, Et *PN4*, *PN1*, *PA*-ce] ycellui *PA*-faisoit] ledit marquis fist *PN1*, le marquis faisait *PA*

30 couronnes] couronne *BB*, couronnes chapeaulx *PN1*-mesure] forme *PN1*-pucelle] pucelete *BB*-estoit] pouvoit estre *PN1*

31 et fourme] *om. BB*, *PA*, et de la forme *PN1*-d'icelle] de celle *PN2*, *PN7*, *BB*, *PN1*, d'elle *PA*-que] qu'il *PN1*-prandre vouloit] le marquis faignoit de voloir prendre *PA*-Vint] Vinst(?) la *PN7*, Or avint que *PN1*, Et quant ce vint *PA*.

32 nopces] nopces fut venu *PN1*-l'eure] *om. PN1*, que l'eure *PA*-du disner] du digner *PN4*, *om. PN1*-se] si *PN2*, *PN1*, *om. PN7*-approchoit] s'approchoit l'eure du disner molt *PN1*, approchoit moult *PA*

33 on] l'en *PN2*, *PN1*, *om. BB*-grant] tres grant *PN1*-ou] au *PN7*, *PN1*, *PA*-viardes] de viandes *PN2*, *PN7*, *PN1*, et de viandes *PA*

34 comme au fait] comment au fait *PN4*, comme a ung tel fait *PN1*-appartenoit] devoit appartenir *PN1*-veez cy] vous *PN7*, *om. PN1*-le]

Ce PN4, ledit PN1—ainsi comme] ainsi PN2, BB, PN1, amchois PN4—s'il] qu'il PN2, BB, PN4, PN1

35 alast au devant de] vouldist aler au devant de PN7, vouloit demander PN1—ist] et ist PN7, il yssit PN1—sa maison] la cité PN1.

36 nobles bonnes dames] nobles damoiselles PN2, nobles et bonnes dames et damoczelles PN7, bonnes dames BB, nobles hommes et bons gens PN1—Ne] *om* BB, PA, Et PN1—Griseldis] grisillidis PN2, griselditz PN7, grisildis PN4—de tout] du tout PA—ce que] ce qui PN2, BB

36-37 *pour elle se faisoit riens ne savoit, mais] on faisoit pour elle ne savoit riens PN1

37 *riens ne] aucune chose n'en PN7, PN4, n'en BB, PA—*savoit] savoit aucune chose BB, PA.

38 se devoit] terrien se vouloit PN1—s'estoit hastee et] c'estoit desja PN1

38-39 *de faire desja de] d'aler PN1

39 *maisonnette] maison PA—*desja dc] desja PN2—querir] querir de l'eaue PN4, PA, BB, querre de l'eaue PN1—en] *om*. PN7

40 croche] boie PN7, vesseau PN1—de l'eaue] d'eaue PN7, *om* PN4, PN1, PA—de bien long] de terre bien long d'illecques PN1.

41 leur] sa PN1—le] ledit PN7—pensis] pensif PN2, BB, PN1, PA—vient] vint PN1, PN7

42 ou estoit son pere, laquelle] Dy moy ou est ton pere et elle PN1—lui] *om* PN7—humblement] moult humblement PN7, PA, tres humblement PN1

43 Monseigneur] Seigneur BB, PN4, PN2, Sire PA—dist elle] *om*. PN1—en] il est en PN7, PA, il est a PN1—nostre] *om* PN1

44 hostel] maison PN7, l'ostel PN1

45 dis] va dire PN7, PN1—fait il] *om*. PN1

46 ce] celui PN1, le PA—bon] povre PN1—il le] le marquis le PN7—prist] prent BB, PN4—tira] tire PN2, BB, PN4, PA, mena PN1.

47 en] a PN2, BB, PN1—lui] il PA—sçay] sçay bien PN1—Janicole] Janicolle PN4, *om* PN1

48 et as] Jehan nicholle et que tu m'as PN1—bien] *om*. PN4, moult PN1—et es] et que tu es PN1—feable] feal PN1—et que] et BB, PA, PN1, PN2—quelconques] toutes les PA, quelconque PN1.

49 choses] chose qu'il PN1, choses qui BB, PA—plaisent] plaist PN1, plaisent je sçay certainement que PA, plaisant PN7—les] le PN2, PN7, PN4, *om* PN1—et te plaisent] or(?) te plaise PN7, et me plaist PN1—Une chose toutesfoiz] aussi toutesfoiz une chose PA

50 especiaulment] *om*. PN4, PN1—vueil] vueil je PN7—se il] si PN4—bien] *om* PN7, bien c'est assavoir PN1, c'est assavoir se tu te vieulx consentir PA—tienne] ta PN1, tiengne PN4.

51 femme] mariage PN7—me] espouse et se tu me PN1, *om* PA—vueille avoir] que je soye PA—ton] a ton PN7—Dont] Donc PN2, BB, A dont PN4, Adonques PA, Et adonques PN1—qui] que PN7.

52 ce] cest *PN1*—fut] fut et devint tout rouge et *PN7*, icy si en fut *PN1*—et tout rougis] et tout rouge *PN2*, *om. PN7*, et commença a rougir *PN1*, et devint tout rouge *PA*.

53 esbays] estre esbahy *PN1*, tous esbahiz *PA*—en tremblant] tant que *PN1*, et tout en tremblant et tellement qu' *PA*—pot dire] pavoit mot dire *PN7*, ne peut dire mot *PN1*, pooit il dire mot *PA*—Riens, dist il, sire] Si luy respondit et dist *PN7*, Riens dist sire *PN2*, riens sire *BB*, *PN4*, Toutesfoiz il lui dist Sire je ne doy riens *PN1*, Respondit Sire *PA*—vouloir] voloie *PA*

54 ne doy] ne dois je *BB*, ne dois *PN4*, *om. PN1*, ne doige *PA*—que ce qui] fors ce qu'il *PN7*, *BB*, *PA*, fors tant seulement ce qu'il *PN1*—qui es] tu es *PN7*.

55 Entrons] *om. PN1*—seulz] tous seulz *PN7*, alons *PN1*—car] et *PN2*

57 y] *om. PN2, PN7, BB, PN1, PA*, ilz *PN4*—le peuple] en la chambre et tout le peuple qui estoit venu avecques luy si demoura dehors en *PN1*, en la chambre *PA*—attendant] attendent *PN4*, *om. PA*—soy merveillant] se merveillant *PN2*, emerveillant *PN7*, se merveillent *BB*, *PN4*, eulx merveillant *PN1*, se merveilla moult le marquis *PA*—des services] du service *PN1*

58 la pucelle] ladicte povreté *PN7*, celle pucelle *PN1*—pere] pouvoir *PN1*—l'ordonner] le gouverner *PN7*, bien ordonner *PN1*, l'odrener *PA*—en] selon *PN1*

59 a la] a sa *PA*—de si marquis] *om. PA*—arregna] araisonna *PN2, BB, PN4*, Et adonques *PA*, appella et luy dist *PN1*

60 Griseldis] Grisilidis *PN2*, et luy dist Griseliditz *PN7*, Grisilidis *PN4*—dist il] *om. PN7, PN1*

61 *Je croy que ce te plaist aussy] *om. PN7*—*Je] et je *PN1*, *PA*—*que ce] aussi qu'il *PN1*—*aussy] *om. PN1*—mais je] mais *PN1*, *illegible BB*

61–62 t'ay a] te vueil *PN2*, une chose ay a te *PN1*.

62 puis] depuis *PN1*, *PA*—cc sera] sera *PN4*, des que ce sera *PN1*—qui sera] ce qui sera *PN7*, *om. PN4, PN1*.

63 tantost] *om. PN1*, tantoust si dieu plaist *PA*—se de] si de *PN1*—cuer et] *illegible BB*, cueur et de *PN7*—et le] et *PN1*.

63–65 *et que contrediras] que tout tant que feray avecques toy tu le feras et voudras *PN1*—*et que maniere] aussi que quelconque chose que je vaudray faire avec toy *PA*

64 *tout] tu *PN7*, *om. PN4*—*loise] loysse *PN7*, laisse *BB*, laisse *PN4*—*jamais en] *illegible BB*—*quelconque] quelque *PN2, PN4*.

65 *tu ne] ne *PN7*, que ce soit tu ne *PN4*—*contrediras] me contrediras ne ne contrediras *BB*—a ma] ma *PN4*—vueilles et te] *illegible BB*, voudras et te *PA*—plaise] plaira *PA*, plaire *PN1*

66 quanqu'il] tout ce qu'il *PN7*, tout tant qui *PN1*, quantqu'il *BB*, queque *with a symbol for nasalization of the first syllable PN4*.

67 de] et a *PA*—respondi] respondi la pucelle et dist *PA*.

68 Je] ce BB, PN4, Moy PN1, om. PA—dist elle] om. PA—sçay] je sçay BB, PN4, PN1, PA—pas] mie PN2, PN1.

69 ne souffisant] om. PN1—de si grant honneur] pour toy BB, PA—se] si en PN1, toutesfoiz si PA, ce PN4.

69–70 toutesfoiz est ta volenté et mon eur] te plaist toutesfoiz ta volenté est mon cuer ne PN2, te plaist toutesfoiz se ta volenté et mon eur y est PN7, toutesfoiz te agree et eur est BB, ta volenté y est et mon cuer aussi y est PN1, t'agree et mon eur est PA

70 ne penseray] ne ne penseray PN2, PA—quelque] om. PN2, BB, PA, quelconques PN7, quelconque PN4, PN1.

71 chose] om. PN2, choses PN7—ou] et PN7, ne contre ton PN1.

72 feras ja] me feras ja contre moy PN1—me] om. PN1—feisse] feisses PN2, PA, faces PN7, deusse PN1—pacienment] et porte pacienment PN1, tres pacienment PA

73 amsy] puis PN1—amener] venir PN1—tous en] le BB.

74 fait il] dist il est PN1, fait il est PA—est] om. PN7, PN1.

75 amez la] om. PN7, et la cherssez vous PN1—*Et se] et portez reverence et se PA—*m'avez] m'amés PN4—*aiez] aiés PN4

75–76 *Et se . . . tres chiere] se amez chiere mon honneur et ma personne PN1

76 *tres] om. PN2, PN4—commanda] demanda et commanda PN4—a devestir] a vestir PN4, devestir PN1—toute nue] om. PN4

76–77 *et du] du PA, PN2, BB, et PN4—*et du . . . chief] tout ainsi comme elle yssit du ventre sa mere et puis PN1.

77 *pié chief] om. PN4—*au chief] au chief et PN2, a la teste et PA—revestir] vestir PN2, PN7, PN4, PN1, toute revestir PA—neuves robes] robes tres cheres PN1

77–78 tres richement] tres chierement PN2, PA, om. PN1.

78 qui la] qui y PN1—Laquelle chose] Lesquelles le PN1—firent] ilz firent PA, ilz firent PN7—moult] om. BB, PA, bien PN1

79 honteusement] vergogneusement PN1—pour le] au PN7—des] de PN2—vilz] vieilles PN2, villes PA—vestemens] robes PN2, PN7, BB, PN4, PA, draps PN1—qu'elles] que PN2, PN7, que ilz BB, qui PN4

79–80 lui desvestoient aux precieuses] avoient devestuz contre les precieux vestemens que PN1

80 vestoit] desvestoit PN4, revestoit PN1—Et] Et quant elle fut PA.

80–81 *ainsi ordonnee grandement] aussi bien paree curonee(?) et ordonnee de pierrerie au mieulx que faire le peuvent PN1.

81 *paree] papee tres grandement PN7—*couronne] couronnes BB, PA, pierrerie PN4—*et de] et PN2, PN4, de PN7—*pierrerie] couronne PN4, pierres precieuses PA—*tres grandement] om. PN7

82 transmuee] tresallee PN1—changié] toute changié PN2, BB, toute chargié PN4, changee que PN7, changee de tous pons PA—recongust] congnoissoit PN1, recongnoissoit PN7.

83 le marquis] ledit marquis PN7, PN1, le marquis tres PA.

83–84 que a cest usaige et pour ce especiaument il] qui a cest usaige

appartenoit et que pour ce especialment il *PN7*, qu'il *BB*, *PA*, qui a cest usage appartenoit et pour ce especialment il *PN4*, qui a cestuy sacrement appartenoit *PN1*.

84 avoit fait] *om PN1*—faire] faire pour ce tout especialment *BB*, faire pour ce en especial *PA*, *om PN1*—Et la] et puis la *PN1*—mettre] monter *PA*

85 beau] *om. PN7*, lieu beau *PN4*, grant *PN1*—mener] la fist mener *PN1*—le peuple la] le peuple ly *PN2*, le peuple *PN7*, *BB*, luy acompaigné *PN1*, *om PA*—acompaissant] acompaignier *PN2*, l'acompaissant *PN7*, l'acomplaissant *BB*, compaignent *PN4*, du peuple *PN1*, acompaignee moult notablement *PA*—et faisant] et menant *BB*, en faisant *PN4*, *PN1*, *PA*.

86 grant feste et liesce] bonne chere et liec *PN1*, et demenant tres grant leesce *PA*—passa] se passa *PN7*, *PN1*.

86–87 moult joyeusement et liément] en grant solempnité et en grant feste et liesse *PN1*, moult joyeusement et liémant en priant dieu pour elle que elle se gouvernast sagement *PA*.

88 Or crut Dieu et] Or crut dieu eus et *PN2*, Or crut en dieu et *PN7*, Et donna nostre seigneur *PN1*, et finalement dieu *PA*—envoia] en voyage *PN2*, enva *PN7*, *om PN1*—grace] de grace *PN7*, *PN1*, *PA*—en celle] a ceste *PN7*, *PN1*, *PA*—femme] fille *PN1*—que] laquelle *PA*—pas] pas tant seulement *PN7*, mie *PN1*.

89 maison] hostel *PN1*—hostel] l'ostel *PA*

89–90 estre nourrie et avoir esté nee] avoir esté nee et toute sa vie nourrie *PN1*, avoir esté nee et nourrie *PN2*, *PN7*, *BB*, *PN4*, *PA*

90 l'ost] l'eut *BB*, *PA*, l'eurent *PN4*, l'avoient *PN1*—chascun] *om. PN4*, tous *PN1*—et en si] en *BB*, *PA*, et en *PN2*, *PN7*, *PN4*, et a *PN1* 90–91 honneur et] *om. PN4*.

91 qui savoient] qui savoient bien *PN4*, que *PA*—qui elle] quelle *PN7*, *om. PA*—estoit et qui] *om PA*

92 povoient] poivent *PA*

92–93 a Janicole] Janicole *PN7*, Janicolle *PN4*, Jehan nicolle *PN1*, a Jannicole *BB*, de Janicole *PA*

93 elle de honnesteté] soy d'onneur et de *PN1*—belle] bonne *PN1*, et tant avoit aussi belle *PA*—vie] et *PN2*, vie et *PN7*, *BB*, *PN4*—bonne maniere] de beau mantien et de belle maniere *PN1*

94 sagesse, et] sage et *PN7*, *PN1*, sagesce *PN2*—doulceur] doulx meur *PN7*, douce *PN1*—de parler] en parler et tant *PN1*—se] *om. PN1*—delittoit] prenoit grant plaisir de la regarder et *PN1*—a la] a *PN2*, la *PN4*, *om PN1*—ja] *om PN2*, *BB*, *PN4*, *PN1*, *PA*

95 pas] mie *PN1*—mais] mais en son pais mais *PN1*—pays et] pays et es *PN2*, pais *PN1*—regions] region *PN1*—voisines] voisin *PN1*.

96 *nom] renom *PA*—*et la grant] et grant *PN2*, *BB*, *PN4*, *PA*, et sa *PN7*—*et la bonne] et bonne *PN2*, *PN7*, *BB*, *PN4*, *om. PA*—*renom-mee] *om. PA*—*d'elle] *om. PN2*, *PN7*, *BB*, *PN4*, *PA*.

96–98 *son bon . . veoir] *om. PN1*.

97 *et croissoit] et disoit *PN2, PN7, BB*, et disoient *PN4*, *om. PA—*mains hommes]* maint homme *PN2, PN7—*femmes]* femme *PN2, PN7*, maintes femmes *PA*.

97-98 *le grant bien] la grant bonté *BB*.

98 *l'aloient] la venoient *PN7*, la layent *PA—ainsi]* aussi *PN1, PA—le marquis]* ledit marquis *PN1*, le marquis moult *PA*.

99 mais] et *PN7, PN4, PN1, PA—mariez]* *om. PN1, PA—vivoit en]* vivoit en mariage et en sa maison avoit *PA—bonne paix]* sa maison *PN1—en sa maison]* en bonne paix *PN1, om. PA—et en]* et *PN2, om. PA*

100 grant grace] *om. PA—dehors]* de ceulx dehors *PN1*, et dehors avoit moult grant grace *PA*.

100-106 *lequel, comme . . . tres saigement] *om. PN1*

100-101 *lequel, comme . . . tenoit a saige] Et le tenoit le peuple a moult sage d'avoir pris telle femme ainsi plaine de grant vertu *PA*, Et l'en tenoit le peuple a sage d'avoir pris tele femme ainsi plaine de grant vertu *BB*.

101 *s'i grant] s'i tres grant *PN7—*mucié]* misere *PN7—*prins]* *om. PN4*.

102 *tant] *om. BB—*mesnages appartenans]* mesnage appartenant *PN7*.

103 *ladicte] *om. PA—*bonne creature]* bonne femme *PN4*, elle *PA—*le requeroit]* requeroit *PN2*.

104 *pourveoit] pourvioivoit(?) *PN7—*son]* et son *PN2, BB, PN4, PA—*absent et]* presens ou *PN7*

105 *du pays] *om. PN7, PA—*si]* se *PN2*, du pais se *PN7, om. PA—*s'esmouvoient]* ilz s'esmouvoient *PN7*, meues *BB, PA—*contencions nobles ou]* *om. PN4—*nobles ou]* nobles et *BB*, les nobles et *PA*.

106 *autres] des *PN4—*gens]* gens du pais *PA*

106-107 Tans beaux et saiges] tant plaine de beau *PN1*, Tant bel et sage *PA*

107 parlers] parolles *PN4*, parler *PA*, parler estoit et de gracieuses *PN1—et responses . . . jugement]* responce et tant haulx jugemens *PN1, om. PA—avoit]* on avoit *BB*

108 tenoient et disoient] disoient *PN7*, tenoient *PA—estre]* avoir esté *PN1—envoiee]* anonciee et envoyee *BB—des cieulz]* *om. PN1*

109 salut] salut et au prouffit *PN1—bien commun]* commun et bien *PN1—publique]* et publique *PN2, PN7, BB, PN4, PA—Et ne demoura]* Or advint qu'il ne tarda *PN1—fut]* devint *PN1*

110 grosse] grosse d'enfant *PN7—une]* d'une *PN1*, une moult *PA—fille]* fille Et toutesfoiz le marquis et tout son pais se esjoyent *PN1—que on]* que l'en *PN2, PN1, com. PN4—amé]* amé qu'elle eust enfanté *PN7*, amé que ce eust esté *PN1*.

111 Toutesfoiz . . . s'en] *om. PN1—esjoyrent]* esjoissoient *PN7, om. PN1*

111-112 grandement] *om. PN2, PN7, BB, PN4, PN1*, moult *PA*.

PART III

1-2 Comment . constance] *om. PN2, PN7, BB, PN4, PN1, PA*

3 veez cy que je] assez tost après l'enfantement *PN7*, veez ci(?) je *PN4*, après ce ung petit de temps je *PN1*, voiez ci *PA-ne*] *om. PN2-merveilleuse*] moult merveilleuse qui *PA-print*] advint *PN1*, survint(?) *PA*.

4 ledit] audit *PN1*, *PA-laquelle*] et laquelle *PA-veulent*] vouloient *PN1*, volaient *PA-louer*] dire et loer *PN2*, loer et dire *PN1-assavoir* de] assaier et *PN7*.

5 *et essayer] *om. PN7-laquelle il avoit*] il l'avoit *PN2*

5-6 *et essayer . la tenter] *om. PN4*.

6 *assez essayee et] assez *PN2, BB, PA, om. PN7, PN1-approuvee*] esproovee *PN2, PN7, BB*, esproovee mais nonobstant tout il la vult *PA-*et de la tenter*] et de la tempter et aprouver *PN1*, encore tempter *PA-encores*] encores plus avant *PN1*, encores et *PN7, om. PA*

7 Vint] Il vint *PN7*, Si vint *PA-de nuit*] *om. PN7-aussy*] ainsi *PN7, BB, PN4, PN1, PA-comme*] *om. PN4, PA-tout*] *om. PN1*

8 va dire] dist *PN7*, va commencei a dire *PN1*, va dire en ceste maniere *PA-sces*] ses *PN4*

9 Griseldis] grisilidis *PN2*, grizilidiz *PN7*, Grisilidis *PN4*, et croy gnseldis *PN1-et je croy*] et je croy bien *PN4, om. PN1-dignité*] grant dignité *PN1-ou je*] ou *PN1-ne te*] ne t'a *BB*, ne *PN7*, t'a *PN1-oublier*] point a oblier *PN7*

10 te pris,-tu] t'ay prinse et *PN1-*comment*] comme *PN7, PN1*

10-11 *scez assez maison Tu] *om. PN4*.

11 m'es] my es *PN7-certainement*] pour certain *PN1-bien chiere* et si t'aime bien] moult agreable et t'aime *PA-comme*] comment *PN2-scez*] le scez *PN2, PN7, BB, PN4, PA*

12 pas] *om. PN4, mie PN1-mes*] les *PN1-nobles*] gens ne me nobles *PN7*, nobles gens de mon pais *PN1*, nobles de mon pais *PA-quant*] que *PN4, PN1-commencié a*] encommencié a *BB, om. PN1*.

13 enfanter] enffenter une fille *PN7*, enffenté *PN1-lesquelz*] et *PN7*, lesquelx nobles *PA-dient*] dient bien *PN4*, tiennent *PN1-estre moult*] moult *PN7, PN1*, moult estre a *BB*, moult estre *PA*, bien estre bien *PN4-villenez*] villains *PN1, PA-qui soient*] qu'ilz soient *PN2, BB, PN4*, de ce que ilz sont *PN7*, de ce qu'ilz sont *PN1*, quant il faust qu'ils soient *PA*.

14 telle] une telle *PN7-femme*] dame *PN2-peuple*] peuple commun *PN1*

15 estre] *om. PN2, PN7, BB, PN4, PN1, PA-appaisié et*] estre et *PN2, PN7, BB, PN4, PA, a PN1-paix*] *illegible BB-eulx*] ce *PN1-maintenant*] *om. PN2, PN7, BB, PN4, PN1, PA*

16 neccessité] auctorité *PN7*, nectessaire chose *PN1-a ordonner*] de ordonner *PN1-et faire*] *om. PN1*, de faire *PA-pas a ma*] pas en ma *PN4, mie a ta PN1*.

17 plaisir] *illegible* BB, plaisance PN1—Toutesfoiz] Et toutesfoiz PN1—n'en] ne PN2, PN1.

18 ton sceu] ton consentement PN7, que tu le saiches PN1, ton *followed by an illegible word* BB—je veil] *illegible* BB.

19 aies] que tu aies PN1—celle] telle PN2, PN7, BB, PN4, PA—que tu] comme tu PN7, PA—me promis des] *illegible* BB, promis des PN1.

20 l'encommencement] le commencement PN2, PN7, BB, PN4, PN1, PA.

21 Laquelle] Lesquelles PA—chose oyee] ces choses oyés ne PN7, BB, PN4, PN2, dame ces choses oyés ne PN1, choses ainsi dictes et oyés Griseldis ne PA—de visaige] ne de visaige PN4—parler] parolles ne de parler PN4—s'esmeut] se emeut en aucune maniere PN1, se meut BB, se esmut aucunement PA.

22 meurement] sagement PN1, meurement et sagement PA—respondi a lui] luy respondi PN2, BB, luy respondit PN7, PN1, li respondi PN4, li respondit PA—et saigement] *om.* PN1, PA, et sagement et dist PN7.

22–23 mon seigneur] nostre sire PN2, nostre seigneur PN7

23 je et ceste petite] moy et cel PN1—fillette] fillette si PN4, enfant PN1, fille PA—tiennes] a toy PN1.

24 comme il te plaist] a ta volenté PN1, ce qu'il te plaist PA—Certainement] Certes PN7, Et certes PN1—ne te puet plaie] tu ne puez faire BB, ne me peut deplaise PN1, ne te plaist PA

25 qui me desplaise] qui ne me doye plaie BB, de chose qui te plaist PN1—ne riens ne] et riens ne me PN1—a avoir] avoir PN2—a perdre] *om.* PN7, perdre PN4—ne ne] ne PN2, PN7, BB, PN4, PN1, *om.* PA—doubte] doute riens fors PN1, *om.* PA.

26 toy] toy en ce monde PA—*cecy . cuer] ton amour PN1—*mis] promitz PN7, *om.* BB, tousjours mis PA

26–27 ne par] par BB, PN4, PN1, PA

27 laps de] *om.* PN2, passement de PN7, espace de PN1—ne par mort ne] *om.* PN1, ne pour mort ne PA—s'en] *om.* PN4, n'en PN1—partira] partiray PN4.

28 se] *om.* PN7—que] ce que PA—ce] celluy PN1—a moy muer] en moy muer PN7, BB, PN4, PA, muer en moy PN1

29 Le marquis] Lequel marquis BB, PN4, Et adonques icelluy marquis fut PN1, *om.* PA—fut] *om.* PN1—liez] joyeux PN2—en] au PN7, en son PN1, le marquis en PA—cuer] cuer et liez PN2.

30 qu'il feust] estre fort PN1—triste] moult dolant PN1—et se party] et se departy PN4, et tantost s'en partit PN1—d'elle] d'illecques PN1.

30–31 un peu après] ne demoura gaires qu'il ne PN1, tantost après PA

31 envoia] renvoia PA, il envoia PA—a elle] vers elle PN1—et sergent a lui feable] *om.* PN1—qu'il] lequel il PN7, PN1

32 espruvé] aprouvé PN2, par avant plusieurs fois essaié PN7, moult espruvé PN1, autresfoiz espruvé PA—plus] bien PN7, *om.*

PN1—grans choses] grant chose PN2, BB, PN4, PA, plusieurs manieres PN1—*et l'enforma bien comment il feroit] et l'introduit de tout le fait PN1, et l'avoit moult bien informé comment il feroit PA—*comment] comme PN7.

33 lequel] lequel sergent PN7—Pardonne] et luy dist pardonne PN7, BB, en disant pardones PN4, en luy disant Madame pardonnez PN1, et lui dist en ceste maniere Pardonnez PA—dist il, ma dame] *om.* PN1.

33—34 ne point ne me metz sus ne ne me saches mauvais] ne point ne me suys ne ne sachez mauvais PN2, ne point ne me metz sus ne saches mauvaiz PN7, et ne me sache nul mal BB, ne m'en saches nul mal PN4, ne point ne me vueilliz savoir de mal PN1, et ne m'en saches nul mauvais PA.

34 de ce que] car PA—fay] suis BB, PN4, PN1, PA.

35 contraint] comme contrains PN7, cy venu PN4, ad ce contraint PA—Tu scez] Tu sces bien PN2, Vous scavez PN1—c'est] scest PN7, c'est que PN1, PA—soubz] a ssoubz s(?) PA—grans seigneurs] grant seigneur PN7, PN1, grans seigneur PA

35—36 comment il fault a eulx] qu'il comment leur PN1

36 obeir] obeye PN7—Commandé m'est] Il m'est commandé PN1—de prendre] que je prengne PA

37 en] *om.* PN1—ainsi] tout aussi PN1—qu'il] que s'il PN7, que il PN4, si comme il PN1, comme s'il en PA—faire] faire aucune PN7, faire une PN1—et] ou PN4, PA

38 comme] comment PN2, comme il PN7, PA, *om.* PN1—le monstroir par signes] *om.* PN1.

38—39 par rude et lourde maniere] *om.* PN7, par rude maniere et par lourde PN4, par rudes et laide maniere PN1.

39 Ce] le PN4, Lequel PN1—*crueux] mauvais et cruel PA—*estoit de] de PN4

39—40 *sergent estoit tenuz pour crueux homme, et estoit de laide figure] servant estoit lait de visage et cruel de maniere PN1.

40 souspessonneuse] somptueuse PN7, souspeçonneuse entre jour et nuit PN1, bien suppeçonneuse PA

40—41 *et parloit . Et aussi] *om.* PN1.

41 *homme] *om.* PN7—*plain] *om.* PN4—*aussi] ainsi PN2—cuidoit] Cuidant PN1—dame] *om.* PN7

42 simple] simple dame PN7—mauvais] ung tres mauvais PN1, aucun mauvais PA—sa fillette] sa fille PN1, son enfant PA—que] qui PN4, laquelle PN1.

43 toutesfoiz ne] Mais toutesfoiz PN1—plours] plains PN7—sospirs] soupirs elle PA—fist] semblans de coroux oncques elle ne fist PN1—dobt estre] eust deu estre PN2, BB, PN4, est PN7, devroit estre PN1, devoit estre PA.

44 a tres] tres PN2, PN4, a estre PN7, *om.* BB, PA, une tres PN1—

en] a *PN7*, et tres merueilleuse a *PN1*—nourrice] telle dame et mere *PN1*—Et] Mais *PN7*, *om. PN1*.

44–45 de plain front prist son enfant] Elle print l'enfant *PN1*.

45 et le regarda] si le regarda *PN7*, et la regarda *PN2*—et le baisa] et la baisa *PN2*, et baisa *PN7*, et puis le laissa et baisa *PN1*—et beneist] et le beneist *PN7*, et beney *PA*, *om. PN1*—fist] luy fist *PN1*.

46 et le bailla] et la bailla *PN2*, *BB*, *PN4*, et puis le bailla *PN7*, trois foiz sur luy et puis le bailla *PN1*—audit sergent] au sergent et luy dist *PN1*—fay] *om. PN7*, ou nom de dieu et de sa puissance et fay *PN1*—et excecute] *om. PN1*, executer *PA*—ce] tout ce *PN1*.

47 Je] Mais toutesfoiz je *PN1*—toutesfoiz] *om. PN4*, *PN1*—dist elle] *om. PN1*

47–48 que tu] *om. PN2*, *PN7*, *BB*, *PN4*.

48 gardes] garde *PN2*, *BB*, *PN4*, te gardes *PN1*—les] *om. PN1*—devourent] le devourent *PN7*, deuvent *PA*.

48–49 ou menguent] *om. PN1*, ne mengent *PN7*.

49 cest] cestui *PA*—enfant] enfant toutesfoiz dist elle *PN2*, enfant toutesfoiz *BB*, *PN4*, *PN1*—t'est] t'estoit *PA*—enjoint] enchargé *PN1*

50 Lequel] Et quant ce *PA*—sergent] servant *PN1*—quant il] *om. PA*, quant *PN2*, *PN7*, *BB*—et lui] lui *PN7*, *BB*, il lui *PN1*, *PA*—raconta] conta *PN4*

51 la response] les rsonces *PN1*—sa femme] la marquise *PN1*—il fut] adonques fut *PN1*, et lors il fut *PA*—meu] esmeu ledit marquis *PN1*—de grant] a grant *PN1*, de moult grant *PA*.

52 Neantmoins] *om. PN7*—toutesfoiz] *om. PN2*, *PN1*, *PA*—ne] ne se *PN7*, *BB*, *PN4*, il ne se *PA*, il ne *PN1*—desista] desita *PA*—il point] *om. PN2*, point *PN1*, oncques *PA*—propos] pourpos *PN4*, propoux *PN1*, *PA*

52–53 et commanda audit sergent] ains commanda a son servant *PN1*

53 ladicte fillette] ledit enfant *PN7*, ladicte fille *BB*, *PA*, sa dicte fille *PN4*, l'enffent *PN1*—bien et] bien *PN2*

54 seurement] fermement *PN1*—qu'il la] qu'il le *PN7*, *PN1*—secrete-ment] *om. PN1*, tout secretement *PA*—Bouloingne] bouloigne *PN2*, *PA*, boulougne *PN7*, boulongne *PN4*, *PN1*.

55 la mariee] la merc *PN4*, mariec *PN1*—Paniquo] panico *PN2*, *PN4*, panisse *PN7*—a lui la] a elle la *PN2*, *PA*, lui manda qu'elle le *PN1*

56 a enseignier] enseignier *BB*, *PN4*, qu'elle luy enseignast *PN1*, que elle l'enseignast et introduist *PA*—de science] de sciences *PN7*, des sciences *PN4*, en sciences *PA*, science *PN1*—de meurs] bonnes meurs *PN1*, *PA*

57 sa] sa propre *PN7*, *om. PN4*, a sa *PN1*—si celeement] qu'elle *PN1*—que] tellement que *PN1*—ne sceust] *om. PN1*, ne se sceust *PA*—ne ne] ou *PN7*, ne *BB*, *PN4*, *PN1*.

58 congnoistre] savoir *PN4*—ou] ne *PN7*, *BB*, *om. PN4*, *PN1*—ap- parcevoir] *om. PN4*, *PN1*—qui] a qui *PN7*, *PN1*—Et il y] Et ledit ser- gent ly *PN7*, Et il ly *PN4*, fille Et le serviteur *PN1*.

58-59 tantost et soingneusement] et *PN1*

59 accomplist] *acomplir PN2*, et *acompli PN7*, et a *compli PN4*, fist *PN1*, il *acomplit tout PA*, *acompli BB—que commis*] qui *promis PN2*, que luy avoit esté *commis PN1—lui estoit*] *om. PN1*, lui avoit esté *PA*.

59-60 après ce] après se *PA*.

60 souvent avisoit] *s'avisait BB—la*] la maniere la *PN4*, se la *PN1—les parolles*] la cho(?) *parole PN1*, le *parolles PA*.

60-61 le semblant, et le maintien] et la maniere *PN1*.

61 sa femme sa fille] la dame marquise sa femme meuroient point *PN1*.

62 quelconque] quelque *PN2, PN1*, nulle *PA—ne*] du monde il ne *PA—la vit ou*] le *vist ou PN7*, la *vit ne PN4*, *om. PN1—apparçut changié*] *apparceu estre changee PN7*, l'*apparceut changer PN1*, *apparçut changier(?) PA*, *apparçut changer BB—ou muee*] ou *yrer PN4*, ne *muer Mais PN1*, ne *muer maniere PA*, ou *muer BB*

63 service et] *om. PN1—amour*] *tele amour BB*

63-64 **tousjours* . *rendoit*] devant *PN2, BB, PN4, PA*, devant elle luy *faisoit PN7*.

63-65 **tousjours* ne *faisoit*] par avant luy *faisoit PN1*.

64 **nc nulle tristesse*] nulle *tristesse PN2, PN7, BB, PN4, PA—*ne nulle mencion*] nulle *mencion PN2, PN7, BB, PN4, PA—*de sa fille*] *om. PA*

65 **de propos*] de *pourpos PN4*, ne *propoux PA—*ou par*] ou *BB, PN4, om. PA*

66 En cest] Et en tel *PN1—sc*] *om. PN1—m*] par l'espace de quatre *PN1—tant*] *om. PN2, PN7, BB, PN4, PN1*, avant *PA—qu'elle fut*] et *advint que ladicte marquise devint de rechef PN1—et enfanta*] et *enfanta PN7*, et puis après *enfanta PA*

67 un tres] d'un *PN1—dont*] donc *BB—tous*] *om. PA—furent moult joyeux*] en eurent grant *joie PN1*

68 puis qu'il] quant il *BB*, depuis qu'il *PN1—sevié de la nourrice*, le] *osté hors de norice ledit PN1*

69 a sa] a *sadicte PN7—lui dist Femme*] *dist BB*.

70 content] *contant de moy PN1—murmure*] *murmure PN4*

71 et maintenant] et *PN1*, *Maintenant PA—*portes*] *as porté PN2*, *portes enfans PN7*, *pointes(?) PA*

71-72 **especiaument* que tu as] par *especial* que tu as *enfanté enfent PN1*

72 **disposee et*] *om. PN7—masle*] *enfant male PA*.

73 Nostre] quant *nostre PN1*, si *nostre PA—mort*] sera *mort PN1*, mourait *PA—nepveu*] *hoir PN1—de*] *om. BB—Janicole*] *Jehan nicolle PN1—sera*] *seroit PA*.

74 seigneur] *sire PN2—*et sy noble* tel *seigneur*] *om. PA *sera*] *seroit BB—*maintes*] *maintenant PA*

74-92 **et maintes telles* a *nostre amour*] Et luy *dist ledit marquis comme il avoit fait de son autre enfant et qu'il vouloit ainsi faire*

de celluy Et la bonne dames luy fist encores plus gracieuses responces que par devant PN1.

75 *dist] dient PN2, PN4—*Lesquelles] Desquielx PN2.

76 *et en] et PN2, BB, PN4, PA, en PN7.

77 *vivre pensif] souvent estre pensist PN2, estre pensiz PN7, souvent estre pensif BB, PA, souvent estre pensis PN4—*Sy] Et PN7—*suy meu] vault mieulx PN4.

77-78 *de cest] cestui PA

78 *face] cy faiche ausi PN4—*Et ce] Et PN2, Et se PN4.

79 *assavoir] savoir PA—*affin] om. PN2, PN7, BB, PN4—*que] que de PN4.

79-80 *troublast trop ou nuisist] troublast *plus an illegible word plus* ou nuisist BB, troublast ou mesist PN4, trouble ou nuyse trop son PA.

81 *Je t'ay] om. PA—*dist] fait et dit PN2—*et je le te] et je le PN7, et le te BB, monseigneur je te PA—*recorde que] recors PN2, recorderay PN7, recorde BB

82 *fors . . . vouloir] ou non vouloir fors *followed by an illegible word or words plus* tu vueulx BB, ou non vouloir faire ce que tu veulx PN4, ou non vouloir fors ce que tu veulx PN2, PN7, PA—*Ne je n'ay riens] Et je n'ay PN2.

83 *ces enfans] cest enfant PN2, tes enfans fors PN7, ses enfans fors PA.

84 *use de tes] *illegible* BB—*choses] cnffans PN7—*a] en PN2—*ou requier] ne requiers PN7.

85 *ou seul] sur le sueil de luis PN7

86 *vesti] vesté PN7.

87 *Quunque] Tant que PN2, Quant que BB—*doncques] om. PN2, il PA—*comment que ce soit] om. PN7—*je veil] et je le vueil aussi et dois voloir PA

88 *se je] se PN2—*avant] devant PN2, PN7, BB, PN4, PA—*que toy meismes] om. PN7.

89 *voudroye] voudroie faire PN7—*avant] autant PN2—*maintenant] maintenant fay BB, PN4, tout maintenant fay PA.

90 *je ne] je PN7—*que la] que le PN7, ou que la PN4, et la PA—*me dies] mediz et *followed by an illegible word or words* PA—*j'ensuivray] laquelle j'ensuivray BB, laquelle j'ensuiray PN4, je l'ensuivray PA.

91 *voulentiers] tres voulentiers PN7, moult voulentiers PA

92 *nostre] *illegible* PA.

PART IV

1-3 Comment . . . bailla] om. PN2, PN7, BB, PN4, PN1, PA.

4 Quant le marquis apparçut ainsi et] et après plusieurs parolles et

remonstrances ledit marquis *PN1*—grant] *om.* *PN7*—constance] constance et patience et fermeté *PN1*.

5 *se esmerveilla] s'en esmerveilla *PN2*, il s'en emerveilla *PN7*, il s'en merveille *BB*, si s'en mervilla *PN4*, il s'en mervoilla *PA*—*tout troublé] *om.* *PN2*.

5-13 *sa femme . . . es envoié] la bonne dame dont il fut encores plus joyeux mais encores appella celluy servant querir l'enfant devers la marquise laquelle luy bailla moult gracieusement toutesfoiz qu'elle fust bien corroucée en cuer *PN1*

6 *envoia] envoya a elle *PN4*, après il renvoia *PA*—*ce] le *PN2*, *PN4*, son *PN7*—*que autresfoiz avoit] qu'il avoit autresfoiz *PA*—*a elle] *om.* *PN4*.

7 *en] *om.* *PN2*, *PN7*, *BB*, *PN4*, *PA*—*excusant] excusant vint a elle et lui dist *PA*—*obeir] obeir a son seigneur *PN7*, obeir a son seigneur et *PA*—*comme] que *PN2*

8 *se il] si *PN4*, il *PA*—*demanda] demande *PN2*

9 *il avoit] avoit *PN2*—*respondy] *om.* *PN2*, *PN7*, *BB*, *PN4*, *PA*—*ja fust] ja soit *PN7*, *BB*, *PA*.

9-10 *que bien estoit] qu'elle feust bien *BB*

10 *en] ou *BB*, au *PA*—*doulcet] moult doulcet *PA*—*prist] presist *PN4*.

11 *ses] son *PN2*—*beneist] regarda *PN7*, beney *PA*—*seigna] seigna du signe de la croix *PN7*—*la fille, et] la fille *PN7*, l'autre et elle de bonne chiere et bien *PN4*—*un] *om.* *PN4*

12 *longuement] longuement *BB*—*le baisa] baisa *PN2*, *PN7*, *PN4*, baisa *BB*—*sans] senz oncques *PA*

13 *et au] et puis au *PA*—*ce] ce que *PN7*, ad ce *PN4*

14 *te] je te *PN7*—*requier] requiers *PN7*, diray *PN4*, requiert je *PA*—*que je] comme je *PN2*, *PN7*, *PA*

14-18 *Une chose sa femme] Et dist audit serviteur qu'elle le gardast de toutes bestes sauvages et oyseaulx s'il estoit possible *PN1*.

15 *que, se] et *PN7*, se *BB*, *PN4*, *PA*—*pues] le pues *PN2*, *PN7*, *BB*, *PN4*, *PA*—*tu vueilles] tu vueillez et *PN2*, que tu vueilles *PN7*, que tu le voeilles *PN4*, c'est assavoir que tu vueilles *PA*—*garder] et garder *PN2*.

16 *membres] membre *PN4*, les membrez *PA*—*ce noble] cest *PN7*—*bestes] les bestes *PN2*—*ne le] ne *PA*

16-17 *devourent ou menguent] mangent et devourent *PN7*, devourent et menguent *BB*, *PN4*

17 *au] audit *BB*—*marquis] marquis son seigneur *PA*

18 *qu'il] que *PN2*—*dont] donc *BB*—*en plus] *om.* *BB*.

19 se merveilla] s'esmerveilla *PN2*, se merveilla ledit marquis *PN1*—et tellement] Tellement *PN7*—*n'eust] eust *PN4*.

19-20 qu'elle amast parfaitement] qu'elle n'amast parfaitement *PN4*, qu'elle l'amast parfaitement *PN1*, parfaitement l'amour que elle avoit en lui et en *PA*.

20 ses enfans] *om* PN1—l'eust tenue] eust tenue PN4, *illegible* PA—pour] *om*. PN7, PN4

21 *celle] telle PN2, PN7, BB, ceste PN4—*fermeté et] fermeté en PN7, seurté et BB, PN4, PA—*venir de courage] de courage venu PN2, PN7.

21–22 *et eust . . . voulenté] *om*. PN1

22 seur] tout seur PA—après] de PN1.

23 lui] *om* PN4—*ce] son PN2, se PA—*Bouloingne a] bouloingne a PN2, boulougne a PN7, boulongne a PN4, bouloingne pour le PA—*et a] et PN2, PN7, BB, PN4, PA.

23–28 *Il envoia . . . tousjours plus] *om*. PN1

24 *fait] *om*. BB, PN4.

25 *Povoient] Porroient PN7, Pourvoient PN4, Or PA—*a ce] ad ce PN4, pouvaient a tel PA—*ces] *om*. PA

26 *de mariage] *om*. PN7—*y] ilz PN2, PN7, BB, PN4, il PA—*il] ilz PN7, BB, PN4, PA

27 *commancié] encommenciee BB, encommencee PN4, PA—*propos] pourpos PN4, propoux PA—*qui continuent] qu'ilz contrenuent PN2, qu'il convient BB, qu'il convoient PN4, qu'il pensent PA

27–28 *tousjours plus] tousjouis plus fort que devant PN7, tousjours plus pour penser BB, tousjours plus affaire PN4, tousjours de plus en plus qu'ils pourront encore faire PA

28 Or avisa] Or s'avisa BB, PA, Et advisa PN1—plus que devant] *om*. PN7, PN1—marquis] marquis si elle PN1, marquis pour savoir PA—sa dicte femme] ladicte marquise PN1—se] *om*. PA.

29 mueroit] mueroit point PN7, PA, esmouvroit point PN1—lui] li son courage PA—ou feroit semblant] *om* PN1

30 mais] mais onques PN1, PA—se] s'en PN4—qu'elle] ou mua que PN7—*fust plus] feust PN2, PN7, BB, PN4

30–31 *ne fust . . . par avant] ne le serviset et honnorast encores plus que davant PN1.

31 *feable] plus feable PN2, BB, PN4, plus feablement PN7, feable et PA—*serviciable] serviable PN2, BB, PN4, PA, plus serviable PN7.

31–32 commençoit] commança PN1.

32 une] la PN1—courir] courir par le pais PN7, courre et a croistre et PN1, courir en son(?) et disoit on PA—n'eust ce] ne feust PN2, PN4, meu PN7, feust BB, estoit meu PN1, estoit PA

33 esperit] courage et de mauvais esperit PN1—meu, et] *om* PN7, et PN1, esmeuz et que PA—de ce] *om*. PN1—c'estoit] s'estoit PN2, PN4, estoit BB, PN1—petitement] bas PN1.

34 fait faire et fait] fait PN2, BB, eust fait PN7, faisoit PN4, n'eust fait PN1, il avoit fait PA—perir et] *om*. PN2, PN1—enfans] deux enfens PN1—on] il PN1—n'en] en PN4, n'y PN1, ne PA.

34–35 *veoit . . . oyoit] avoit nul qui peust PN1, veoit aucun qui seust ou peust PA.

35 *savoit ne oyoit] oyoit PN7, savoit ou pavoit BB, PN4—dire] dire

a aucuns *PN7*, *om. PN4*—estoint] feussent *PN2*, *BB*, *PN4*, *PA*, pouvoient estre *PN1*—dont il] donc il *PN2*, *BB*, et luy *PN1*.

36 *et estoit si] et si *PN1*, *PA*—*en autre maniere] *om. PA*—*se faisoit] *om. PN7*, ce faisoit desja *PA*.

36-37 *estoit si amez . . . notter] sage se commança a faire hair *PN1*.

37 *haynneux] hair *PN4*—toutesfoiz] *om. PN1*—ja] oncques *PA*—dur] *om. PN2*, *PN1*.

38 mua] se mua *PN1*, voust^(p) muer ne changer *PA*.

38-39 de approuver] d'esprouver *PN1*, de approuves *PA*

39 et continua] *om. PN1*—avant] que devant *PA*.

39-40 *si que comme] si comme *PN2*, *PN7*, *PN4*, Or advint que *PA*

39-48 *si que . . . voulenté] Et envoia a Romme messages pour avoir dispensacion de se departir de sa femme affin qu'il eust paix de son peuple et eut ladicte dispensacion *PN1*.

40 *depuis] de *PN2*, *om. PN7*—*sa] la *PA*—*eust] qui avoit ja *PA*

40-41 *a Romme ses messages] messages a Romme *PN2*, *PN7*, messagiers a romme *BB*, *PA*, a Romme messaiges *PN4*.

41 *fantes] faites *BB*, *PN4*, *PA*.

42 *a entendre] entendre *PA*—*au peuple] *om. PN7*

43 *soy] se *PN2*, *BB*

44 *prandre] de prendre *PN2*, *PN7*, *BB*, *PA*, de emprendre *PN4*—*autre] autre femme *PN7*, *PA*—*de le] de *PN2*, *BB*, *PN4*, a *PN7*, *PA*—*ses] ces *PN7*, *BB*

45 *qu'il] qui *PN2*, *PN7*, *PN4*—*pleut] plaist *PN4*, illegible *PA*—*elle vint] vint *PN2*, *PN7*, *BB*, *PN4*.

46 *Griseldis, elle] de grisillidis *PN2*, grizeldiz elle *PN7*, de griseldis *BB*, *PA*, de Grisildis *PN4*—*esbayst ne] esbahit ne ne *PN2*, esbay ne ne *PN7*, esbahy *BB*, esbahy ne *PN4*, esbahy oncques *PA*—*mua] mua couleur *PN7*, mua ne changa *PA*

47 *ne ne] ne se *PN7*, ne *BB*, *PN4*—*ne ne . . . que cil] Ains attendoit touzjours moult humblement que cellui *PA*—*que cil] que celluy *PN2*, que cilz *PN7*, *BB*, ce qu'il *PN4*—*soubmis] commis *PN7*.

48 *Il avoit] qu'il avoit *BB*, Oi est il ainsi que le marquis si avoit *PA*—*desja] ja *BB*.

48-55 *Il avoit . . . sept ans] Et envoia ambassadeurs et gens devers le conte de harmuz pour avoir une sienne fille a femme et l'eut et fut amenee devers ledit maiquise *PN1*.

49 *envoïé] envoient *PN4*, envoys *PA*—*Bouloingne] bouloigne *PN2*, boulougne la grace *PN7*, Bouloingne la grace *BB*, boulongne la grace *PN4*, *PA*—*que il] qui *PN4*.

50 *amenast] envoia *PN7*—*ja] desja *PN2*—*partout] partout le pais *PN7*.

51 *prendre] avoir *PA*—*une] *om. PA*—*conte de Paniquo] conte de panisse *PN7*, conte de panico *PN4*, mari de seur *PA*.

52 *moult] grant *PN2*, moult grant *PN7*, *BB*, *PN4*, conte de panigo

et moult grant PA—*grant] tres grant PA—*ordonnance] ordonnances PN4.

53 *bien] *om.* PN7—*acompaigné] accompaignés PA—*nobles] nobles gens PN4, PA—*estoit desja] si c'estoit mis PA.

54 *ycelle] la PA—*du] dudit PA—*et en] en PN7.

55 *frere] *om.* PN4—*fille] femme PN4, fille aussi PA.

PART V

1-5 Comment . . . gardé] *om.* PN2, PN7, BB, PN4, PN1, PA.

6-17 *Et ce . . . estat] Et lors il ala devers griseldis et luy dist de rechef la maniere comment il failloit qu'il se fist pour avoir paix a son peuple et qu'elle eust pacience et print tout en gre PN1.

6 *ce temps pendant le] ledit PN7—*sa femme] *om.* PA.

7 *essaier] asaier PN4—*vint] vient BB, PN2, PN4, sa femme vient PA—*Griseldis] Grisillidis PN2, grizeliditz PN7, Grisilidis PN4, en ceste maniere Griseldis PA—*te] *om.* PN4.

8 *celer] celer a mon pouvoir BB—*et vueil] mais vueil PN2, Ains vueil *plus an illegible word* PA—*grant] moult grant PA—*toy] te BB.

9 *biens] grans biens PA—*estre] et veioie PN7.

10 *le] *om.* PN7—*savour] bien savoir PA

11 *grande] grant PN7, *om.* BB—*et seigneurie] et grant seigneurie PN7, grandeur et seigneurie BB—*est grant] ne se que PN7, est grande PN4—*servitude] servitude comme tu voiz PN7

12 *il ne me loise ce qu'il loise] je n'ose mie faire ce que on se PA—*me loise] me loist mie PN2, me loist pas faire PN7, me loise mie BB, me laisse mie PN4—*qu'il loise] qui loist PN2, que loise BB, qui laisse PN4—*faire] laissier et faire a PN4—*qu'il Mes] que ung povre homme feroit en tel cas mais PN7

13 *contraignent] contraignant PN7

14 *qui est ja en voie] que j'ay ja envoyee querre PA—*ja en voie] desja en voie PN7, ja en voye BB—*et sera] querre(?) et sera PN4—cy] yci PN2, PN7, PA, cy Si BB, ycy Si PN4—*doncques] *om.* PA.

15 *fort] *om.* PN4—*fay] et fais BB, et fay PA—*l'autre] l'entree PN4—*le] ton PN7.

16-17 *des choses] il des choses de ce monde PA

17 *son] *om.* PA

18-33 *A ce . . . partiray] Ladictte griseldis fut aussi paciente que davant et luy respondit qu'il fist tout a son plaisir et vouloir PN1.

18 *A] Ha(?) PA—*elle] elle monseigneur PN2, PN7, BB, PN4, PA—*tenu] veu PN4.

19 *povreté] *illegible* PA—*comparaison] comparission PN7—*ne moy] en moy PN4.

20 *oncques] *om.* BB, PN4, PA—*je ne] ne je ne me PN7—*dis] si PN4—*seulement] tant seulement PA—*d'estre] estre PN7, PN4, PA—*mais d'estre ta] mais estre *plus an illegible word plus* povre PA.

21 *ne me] ne ne me PA—*j'en] je BB, en PN4—*en] a PN7, BB, PN4, PA.

23 *tousjours] tousjours esté PN2, PN7, BB, PN4, PA—*me suy tenue] moy tenue PN2, PN7, PA, me tenue BB, me tenoye PN4.

24 *temps] *om.* PN2—*sans] sus PN2, sur PN7, BB, fust PN4.

24–25 *De ce . . . j'en] Et depuis en moy honnorant ay plus eu de merites et de biens qu'a moy n'appartenoit dont je PA—*ne vail] n'ay PN2, ne vueil BB, PN4.

25 *j'ay] ay PN7—*rens] *om.* PN4.

26 *graces] graces et mercy PN7—*Quant] Et quant PN7, tant que PN4—*au remenant] autrement PN7, est au remaignant PA, ou remenant PN2—*je suy preste] *om.* PN2.

27 *prompt] propre PN2—*chiez] chieux PN7, avecques BB, en la maison de PA.

28 *m'enfance] men(?) enfance PA—*et d'y] *om.* PN2, BB, PN4, et y PN7, et la PA—*estre] demourer PA—*morrir] nourrir PN2

28–29 *et la . . . bienheureuse] et me plaist moult bien et suis bien eueuse PA

29 *bienheureuse] bien veusve PN2, comme bien eueuse PN7—*vesve de] tenue de PN2, d'estre vesve d'un PA

30 *Et volentiers feray] Et volentiers PN2, Et feray BB, PN4, Si feray volentiers PA—*femme] femme feray PN2, femme puis qu'il te plaist PA

31 *cuer] cuer je PA.

31–33 *Et de cy . . . partiray] et m'en partiray BB, *om.* PA

33 *partiray] departiray PN4—*A quoy . . . que je] Mais quant ad ce que tu me commandes que j'en PA—*toutesfoiz] *om.* PN4—*commande tu] commandes tu PN2, PN7, BB, commandes tu Toutesfoiz PN4—*reporte] remporte PN2, PN7, PN4

33–49 *A quoy . . . ta femme] Alors ledit marquis la fist devestir de tous les habillements qu'elle avoit et lui dist qu'elle s'en retournast chez son pere ou point qu'il l'avoit prinse Et après plusieurs parolles et requestes par elle faiz envers ledit marquis luy pria que pour elle mucer et couvrir sa char qu'il luy laissast une des chemises qu'elle vestoit quant on l'appelloit sa femme et en honneur du pucelage que ledit marquis avoit eu d'elle PN1.

34 *quel il] et quel il PN4, tel qu'il PA—*l'est] est PN2, PN7, BB, PN4, PA—*je le . . . oublié] certes il me souvient bien PN7—*ne] *om.* PN4, bien ne PN2—*n'ay] ne l'ay PN4

34–35 *je le . . . a femme] Tu scez bien comment je vins en ta compaignie quant tu me volz prendre a femme je ne l'ay pas oublié et comment PA.

35 *voulz] vaulz PN4—*femme] femme que PN7.

36 *sur] sus(?) PA—*de] de luis a l'ostel a PN7—*des povres] de povres PA—*vestues] *om.* BB, PA.

37 *grandes] robes grandes et PN2, grandes et PN7, PN4, PA, BB—
*ne en tout] et comment aussi je PA—*avec toy] et tout PA.

37–38 *autre douaire] *om.* PN7, autre douaire avecques toy fors PA.

38 *Veez cy] *om.* PN7.

39 *te desvests] desvests PN2, PN7—*rens] te rens PN2, si te rends
PN7—*l'aneau de] ton anel en PA.

40 *Les] et les BB—*aneaux] agneaux PN4—*vestures] vesteure
BB—*couronnes] couronne BB.

41 *m'avoit presté] m'a presté PN2, PN7, BB, m'a prestés PN4, PA—
*avec toy] *om.* PN4

42 *paiaint] paient PA—*les] le PA—*toust] toult PN2, retolt(?)
PN7, tolt PA—*sont] lesquels sont BB—*tes] tes coffres et PN4.

43 *nue la] nue y PN7, PN4, PA, me y BB—*ne] *om.* PN7, ne me
PA.

44 *chose vil] tes choses vilz PN7, ville PA—*malgracieuse] mal-
gracieuses PN7, malgracieuse chose PA—*que tu] que si *with a symbol*
for nasalization of the first vowel PN4, que si PA—*feroyes] feras BB,
feras tu PN4, PA—*que ce] se ce PN7, que se PA.

45 *soit] estoit PN7—*ne] ou PN2, et BB, PN4, PA.

46 *s'il] si PN7, PN4—*non] non pas PN7

47 *et pour] et a PN4.

48 *n'en reporte] n'emporte PN2, ne remporte PN7, ne raporte BB,
ne remporteray PN4, n'en porte PA—*laisse moy] il te plaise a moy
laissier PA

49 *j'estoie] je toy PA.

50–57 *Lors . de son pere] Et donc ploura ledit marquis de sa
femme forment de pitié qu'il eut d'elle et devant tous s'en ala en sa
chemise seulement et s'en retourna en la maison de son pere PN1

50 *Lors ploura] Adoncques le marquis ploura moult PA—*de pitié]
om. PN7, PN4—*le marquis] *om.* PA—*se] ne se PN4

51 *tout] *om.* PN7

52 *peust] pavoit PN7, puet PN2, peut BB, pot PN4, pot il PA—
*dire] dire mot PN2, PN7—*Doncques te demeure] doncques te de-
meure dist il PN2, BB, PN4, doncques dit il te demeure PN7, Je vueil
bien dist il adoncques que PA

53 *Et ainsi] te demeure et a tant PA—*se party] s'en partit PN7—
*celle sans] elle sans PN7, Griseldris senz oncques PA—*plourer] plou-
rer plus BB—*devesti] desvest PN2, BB, devest PN7, PA, deust PN4.

54 *seulement retint] retint tant seulement PA—*toute] *om.* PN2.

55 et deschause] *om.* PN2, et deschavellé PN4, et toute deschause
PA—*va] ala PN7—*cest] ce PN7, cestui PA—*survent] virent PN2,
suyrent BB, suivant PA—*plusieurs] plusieurs gens PN2.

56 *plourans] tout pleurant PA—*seule] seule et PN7

57 *mie ne] point ne PN2, PN7, PA, point BB, PN4—*mot] nul mot
PA—*Et ainsi de son pere] *om.* PN7—*Et ainsi] Ainsi BB, Et
PA—*retourna] retourne PN2, BB, PN4, retourne ainsi PA—*en] a BB.

58-67 *Et le . maintenue] Et quant le bon homme vint ainsi sa fille nue il la couvoit de sa robe vieille qu'il avoit tousjours gardee et par ainsi ladicte marquise ladicte marquise demoura par aucuns jours avecques son pere en grande humilité et patience sans PN1.

58 *eu] *om.* PN2, en PA-*suspet] pour suspect PN7, PA-*ne] ny PN7, *illegible* BB.

59 *avoit] n'avoit PN2-*doubtoit] doubtoit bien PA-*ainsy n'en] autre chose n'en PN2, ainsi ne BB.

60 *vint] vient PN2, BB, PA-*des gens a cheval] d'elle et des gens qui la suyvoient PN7-*sur son seul] sus le sueil de son huys PN7-*robette] robelete PN2, PN7, BB, PN4, PA

61 *lui] *om.* PN7, BB, PN4, PA-*la couvry] couvrit sa fille PN7-*la femme] elle PN7, griseldis PA

62 *et embarnie] *om.* BB, femme PA-*enrudiec et] estoit enrudee PA.

63 *demoura] ainsi demoura PA-*aucuns jours] aucun temps PA

63-64 *en merueilleusement] en moult merueilleuse et PA.

65 *la] *om.* PA-*avoit eu] eust eue PA-*ne monstroit] ou monstroist PN2, PN7.

66 *maniere] maniere semblant PN2-*merveille, comme] merveilles comment BB, grant mervouille PA-*comme] Car PA-*ses] ces PN2.

67 *richesses] richesses et honneurs elle avoit PA-*tousjours en pensee] em present(?) PN4-*en pensee humble] en penser humblement BB-*en pensee . maintenue] vescu en grant humilité PA-*vescu et] esté vestue et se PN7-*fust] fu PN4

68-73 *Et ja dist. Griseldis] Et ledit conte de paniquo le jour qu'il deut arriver le marquis manda Griseldis laquelle vint moult volentiers devers luy en obeissance et lui dist le marquis PN1.

68 *Et ja . Boulomgne] Or advint ainsi que ce conte de paniquo qui estoit mary de la seur ou marquis comme dit a esté par avant venoit de de boulongne la grasse PA-*Paniquo] panisse PN7-*de Boulomgne] de bouloigne PN2, de boulougne PN7, a boulongne la grace PN4-*Et ja le] ja ce PN2, PN7, PN4.

70 *le pays] les pais PA-*au marquis] devant au marquis PN2, au devant du marquis lui BB, PA, au marquis a PN4-*dire] faire assavoir PA, a dire PN4.

71 *devant] avant PN7-*Et un le marquis] Le marquis un peu avant que le conte venist si PA-*qu'il venist] qu'il venist a luy PN2, qu'il vint PN7-*Griseldis] grisillidis PN2, PN4, grizehdiz PN7-*qui venist] qui vint PN2, PN7, BB, laquelle vint PN4, PA

72 *pour obeir] *om.* PA-*moult volentiers] obeir volentiers PA-*lui dist] ladicte PN4

73 *Griseldis] Grisillhdiz PN2, PN4, grizehdiz PN7-que celle] ceste PN1-demain] *om.* PN1-estre] venir PN1, PA-cy] *om.* PN1, seans PA.

74 ceulx] que tous ceulx PN1-vendront] seroient PN1.

74-76 *et aussy . . . estat] estre honnorablement serviez chacun selon sa personne *PN1*.

75 *qui seront] *om. PN4—*au] a PA—*disner] digner PN4—*et grandement] grandement et honnorablement PA—*que] om. PN7.*

76 *soit] *om. PN7.*

76-79 *Toutesfoiz . . l'ostel] Et pour ce griseldis que tu congnois mes condicions et la maison de ceans(?) et n'en sauroie(?) a qui bail-
lir(?) la charge non obstant que tu soies mal habillee Tu en prandras la charge *PN1*

76-77 *Toutesfoiz] Et pour ce que *PA.*

77 *ceans] seans *PN2*, ciaux *PN4—*n'ay] n'y a PN7, n'ay personne PA—*sceut ce] sceust ce BB, PN2, sceut PA.*

77-78 *pourquoy, doncques, ja soit ce] aucune belle ordranance je vueil combien *PA*

78 *mal] mauvasement *PA—*pren] que tu preignes PA*

78-79 *la cusançon] le soing et la cusançon *PA*, l'acusacion *BB.*

79 *cecy, qui congnois] ceste besongne car tu cognois bien *PA—*et les] et les et les PN4—*l'ostel] ce hostel PN7, mon hostel Tout PA.*

80 dist elle] dist elle monseigneur *PN7*, dist elle et *BB*, et *PN4—pas] mie PN1—tant seulement] om. PN7.*

81 cuer] cuer et joyeux *PN1—*ce et] ce est PA—*quelconque] quelque PN7, aultre PN4—*chose] choses PN4—*sentiroye] sentiraye PA.*

81-83 *et ce vive] *om. PN1*

82 *feray] feroie *PN2*, *PN4—*tousjors] tres volentiers BB*, volentiers *PN4—*ne m'ennueray] mais me suyva PN2, ne ne m'en mueray PN7, ne ennuyera BB, PN4, PA.*

83 *que vive] que je vive *PN2, BB, PN4*, comme je vive *PN7, PA—*besoingner, comme de] om. PN4.*

83-92 *a besoingner . tant bel] a laborer et nectoier leaus et ordonner ce qu'elle povoit et prioit es autres que chacun en droit soy fist le mieulx qu'il peust *PN1*

84 *mettre] et mettre *BB—*et ordonner] ordonner PN2, PN7, BB, PA*

85 *chascune] chacun *BB.*

85-86 *qu'elle pourroit] qu'ella(?) sauroit *PA.*

87 *environ] *om. PN4—*du jour] om. PN7, de jour BB, PA, de jour ou environ PN4—*et la] la PN2, PN7, BB, PA, la la PN4.*

88 *et le filz] et filz *PN2, om. BB—*estoit] estoient PN7.*

89 *ses] ces *PN7, PN4, BB—*enfants] beaux enfans PN2—*se] s'en PN2, PN7, PN4, PA—*estoit] en y avoit PA—*ja] desja PN2, PN7, BB*

90 *faisoit] faisait moult *PA.*

90-91 *premiere femme] premiere *PN2.*

91 *et de . . . femme] *om. PN4—*jeusne femme] jeune fille PN7.*

92 *Et ainsy] et aussi *PN7*, et incontinent *PN1*—*s'avançoit] sa prochoit *PN4*, s'avansa(?) *PN1*.

92-94 *bel. Et ainsy . . . *Griseldis*] belle que grant merveilles estoit de les veoir Et l'eure du disner s'avençoit et aprestoit(?) fort et *Griseldis* aloit partout et couroit a mont et a val *PA*.

93 *fort] *om. PN4*—*l'appareil] la prest *PN2*, *PN7*, *BB*—*disner] disigner *PN4*—*et par . . . couroit] et couroit et aloit par tout *PN1*—*celle] elle *PN4*.

94 **Griseldis*] *grisillidis PN2*, *PN4*, *grizelidiz PN7*—de ce qu'elle] dont elle *PN1*—*mal] malvausement *PA*.

94-95 *mal ainsy] *om. PN2*—*si mal mariage] si mué et mal vestue *PN1*.

95 *ainsy] si *PN4*.

96 lee] de lee *PN1*—de celle] d'icelle *BB*, *PN4*, *PN1*, *PA*—et dist] *om PN2*, *BB*, *PN4*, et luy dist *PN7*, et *PN1*, en disant *PA*—soiez venue] soit venue dist elle *PN2*, *BB*, *PN4*, soiez venue dist elle *PN7*, *PN1*, soit venue *PA*.

97 en ceste maniere] aussi tous *PN1*

97-105 *qui la . . . recommandoit] et tres doucement les salua et les estrangiers fort se esmerveilloient dont si grant sens et honeur venoit de dessoubz si petit estat et habit *PN1*

98 *devoient] devenoient *PN4*

99 *du tout ce palays] de tout son pouvoir *BB*, *PA*

100 *chascun, et] chacun *PA*—*estrangiers] estranges *PN4*—*se merveilloient] disoient *PN7*, *om BB*, s'esbaissoient grandement *PA*—*dont] dons *PA*

101 *tant] telz *PN7*, et tant *BB*, *PA*—*grant] grans *PN7*—*venoient] venoit *PN7*, *PA*, veoient *PN4*—*et s'en donnoient] et se donnoit *PN2*, Se donnoient *BB*.

101-102 *et s'en . . . esbayissement] *om PN4*, *PA*

102 *povoient] pouvoit *PN2*, *BB*, *PN4*, *PA*

102-103 *de la regarder souler] *om PN2*, *PN7*, *BB*, *PN4*, *PA*

103 **Griseldis*] *grisillidis PN2*, *PN4*, *grizelidiz PN7*

104 *ses] ces *BB*, *PA*, *PN7*—*vierge] fille *PA*

104-105 *la beauté et maintien recommandoit] et moult mervoileusement recommandoit leur beauté *PA*.

105 *et maintien] le maintieng *BB*, et le contenance le maintieng *PN4*—on] l'en *PN7*.

106 devoit] vouloit *PA*—table] la messe *PN1*—*en haulte voix dist a *Griseldis*] dist a haulte voix *PN1*, dist a hauste voix a *Griseldis* *PA*—*en] a *PN7*, *PN4*—*a *Griseldis*] a *grisillidis PN2*, a *grizelidiz PN7*, *Grisillidis PN4*—devant tous] *om. BB*, *PA*.

106-107 ainsi comme] *om. PN1*.

107 soy] se *PN2*, *PN4*, ce *BB*—Dy] dist *PN2*, comme il sembloit *PN1*, dy comme(?) *PA*—*Griseldis*] *grisillidis PN2*, *PN4*, *grizelidiz PN7*—semble il] sembla il *BB*, semble *PN1*, *PA*.

109 Plainement] et doulce vrayment *PN1*, Adoncques elle respondi plainement certe *PA*—dist elle] dist *Griseldis PN1*—ouy, ne] *om. PN4, PA—mie*] pas *PN1*.

109–110 belle ne plus] belle et plus *BB, om. PN4*.

110 tu puisses] peusses *PN2*—Tu] ou tu *PN2, PN7, BB, PN4*, et ou tu *PN1*, et croy certainement que tu *PA*—et euresement] eurement *PN2*, et joie *PN1*, et en sensement *PA*.

111 avec elle] *om. PN1*—je prie] je le prie *BB*—Dieu] nostre seigneur *PA*—le faces] le faices tu *PN4*, soit *PN1*, soit il et adviengne *PA*—*ay] j'ay *PN7, PA*.

111–113 *et ay . requerr] Mais d'une chose te prie *PN1*.

112 *ce] si *PN2, PN7, BB, PN4*, ainsi *PA*—*feras tu] fera il *PA*—*jamais] jamaiz non *PN7*—*autre] aultre ne vivras en paix *PN4*, autre fame tu ne devroiez avoir bien ne joye *PA*—*te] je te *PN7*—*vueil] vueil je *PA*.

112–113 *vueil prier et requerr] requier et vueil prier *PN2*

113 que tu ne] c'est que tu ne *PN7, PA*—poignes] compaignes *PN4*, pugnisses pas *PN1*, poignes pas *PA*—que tu as] dont tu as *PN4, PN1*, dont tu m'as *PA*—pointe] pugnie *PN1*, point *PN7*.

114 l'autre] *om. PA*—car et] car elle est *PN2, PA*, car ceste *PN7*, car *BB, PN4, PN1*—est] *om. PN2, PA*—plus delicieusement] aeste(?) plus dilicieusement *PN1*—*souffrir] car souffrir *BB, om. PN4*

114–115 *souffrir pourroit] et pour ce elle ne le porroit souffrir comme je croy *PN1*, et croy certainement qu'elle n'en pourroit riens souffrir *PA*

115 *ne le] ne les *BB*, que souffrir ne le *PN4*.

PART VI

1–3 Comment . occirre] *om. PN2, PN7, BB, PN4, PN1, PA*.

4 Et quant] Quant *PN1*—regarda] eut regardé *PN1*, regarde toutes ces choses et ot advisé *PA*—entiere] enterine *PN7*.

4–5 de celle femme, la] d'elle et la grant *PN1*, de *Griseldis la PA*.

5 et grant] et la grant *PN7*, a grant *BB*, et *PN1*—pacience] pacience d'elle *PA*—que] qui *PA*—de fois] durement *PN7*

5–6 durement] de foiz *PN7*

6 respondoit] respondi *PN2*, respondit humblement et doulcement il *PA*—dist] *illegible BB*—voix] voix ledit marquiz *PN7*

7 *Griseldis*] *grisillidis PN2, PN4, grizelchiz PN7*—bonne] bonne volenté *PN4*

8 ne je] je *PA*—le ciel] ciel *PN2*, le seil *PN1*—aucun] aucun autre *PN1*

9 veu ne] esprouvé ne *PN1*—approuvé] esprouvé *PN7, PA*, veu *PN1*—de mariage] *om. PN1*—que] comme *PN7, BB, PN1, PA*.

10 en toy] a toy *PN1*—Et en] En *PN2*—faisant et] *om. PN2, PN7, BB, PN4, PN1, PA*—l'embraissa] il l'embrassa *PN1*.

10-11 doucement . . . tout] debonnairement et lors elle devint toute esbahie tout *PN1*, doucement et incontine elle s'esbahy moult forment tant *PA*.

11 ainsy] auxi *PN1*, *om. PA*—que] comme *PN7*, *BB*, *PN1*, *PA*—s'elle] celle *PN4*, se elle *PN7*, *BB*, *PN1*—s'esveillast] s'esmerveillast *PN4*—songe] rouge *PN4*, songe Et lors il luy commence a dire *PA*

12 autre] n'autre *PN4*, et nulle autre *PN1*, en verité et autre *PA*—eu] *om. PN7*, *PN1*, eue *BB*, *PA*—ja n'auray] je n'auray *PN7*, jamais ne auray Et *PN1*, ja n'auray Et *PA*—Ceste] ceste pucelle *PA*.

13 *voy tu] voyz *PN7*, *BB*, voistu *PN4*, *om. PA*—*voy tu, que tu cuidois] que voiz laquelle tu cuidois qu'elle deust *PN1*—est] si est *PN1*, en verité elle est *PA*—fille] propre fille *PA*—l'enfant] l'enfant est *PN7*, *PA*, l'autre enfent si est *PN1*—ton] ton propre *PA*

14 Yceulx] Lesquelz *PN1*—que tu] tu *BB*, *PN4*, *PN1*, *PA*—a] par *PN1*—foiz] foiz et *PA*—*as] a *PN4*.

14-15 *tu les . . . tout] *om. PN1*.

15 *recouvré] retrouvés *PN4*—*tout] touz *PA*, *PN7*, *BB*, *PN4*—Saichent tous qui] Saches que *PN2*, Et les a nourriz ma suer et introduis abier et a tout honneur faire comme tu le pues appercevoir Et sachent tuit qui *BB*, Saiches que tout *PN4*, Et saichent tous ceulx qui *PN1*, Si sachent touz ceulx qui *PA*

16 cudié] creu *PN1*—*moy j'ay fait] que j'ay ce cy fait tant seullement *PA*—*ce que j'ay fait] *om. BB*—toy] te *BB*—approuver] esprouver *PN7*, *PN4*, *PN1*, *PA*—et essaier] *om. PN1*

17 *tant . . . voulu] Et n'euz oncques entencion ne volenté de *PA*—*pas] mie *PN1*—faire] *om. PN7*, *PN1*, fait *BB*—enfants] deux enfens *PN1*

18 ne fu] *om. PN4*, *PN1*, *PA*—puis que] puis ne fu que *PN4*—t'espousay] je te espousay ne fut heure *PN1*, je t'espousay ne fut *PA*

18-19 pour . . . reputasse] je ne te tensisse pour ma vroe espouse *PN1*.

19 Et quant] quant *PA*—Griseldis] grisillidis *PN2*, *PN4*, grizelhdiz *PN7*, grisledis *PN1*

19-20 nouvelles] nouvelles elle cheyt *PN1*, bonnes nouvelles *PA*

20 pasmee] pensive *PN2*, palmee *BB*, paulmee *PA*—avenoiee] esvanouye *PN2*, esvanoie *PN7*, *PN4*, toute esvanouye *PN1*, esvanoyee *PA*—ainsi que] aussi comme *PN1*, ainsi comme *PA*—le] la *PN4*—l'avoit] si l'avoit *PA*.

21 laissa] laisse *PN2*—cheoir] choirs(?) *PN1*—lors tantost] tantost *PN1*, lors *PA*—dames] femmes et les bonnes dames *BB*—estoint la] estoient la prendrent gracieusement et *PN7*, estoient après ce qu'elle fut revenue de paulmoisons la *PA*.

22 de ses povres] les povres *PN7*, des povres *PN4*—robes] robeletes *PA*—qu'elle avoit vestue] *om. PN1*—revestirent] revestirent trcs honorablement et en grant reverance *PN7*.

23 *bonnes] bonnes robes *PN7*, *PN4*—*de ses bonnes grande-

ment] et reparerent grandement de robes riches et honorables *PN1*—*parerent] le parerent *PA*—*grandement] grandement et richement *PN7*—Et adonques] Adonques *PA*—chascun] *om. PN7*.

24 bonne chiere et joyeuse] grant joie *PN1*—seigneur] marquis *PA*.

24-25 *et en prioit chascun] ainsi et chacun l'en prioit tres affectueusement *PN7*.

25 *en prioit] prioit a *PN1*—fist on] fist l'en *PN2*, ce jour l'en fist *PN1*—solennité] sollempnité et plus grant feste et plus joyeuse *PN7*—on n'avoit] on avoit *PN7, PN4*, l'en n'avoit *PN1*.

26 grant temps et long furent] telle sollempnité furent *PN7*, furent grant temps *PN1*—ensemble] ensemble par grant espace de temps *PN7*.

27 *et bonne] bonne et vraye *PN7*, et en parfaite *PA*—*ledit] et tranquillité ledit *PN7*, le *PA*—*Griseldis] grisillidis *PN2, PN4*, grizelidiz sa femme *PN7*—*depuis] ledit *PN7*, puis *PA*.

27-31 *paix . . heritier] amour et paix Et fist venir le pere de sa femme avecques luy et maria sa fille Et luy succeda son filz et vesquit après luy comme son heritier *PN1*.

28 *ce marquis] marquis *PN7, om. BB, PA, PN4*—*serorge] sire *PN2*, serourge dit Janicolle pere de sa femme *PN7*, et tres petit serourge *PA*—*n'avoit] encores n'avoit *PN7*, il avoit *PA*—*tenu] fait *PN2, BB, PA, PN7*—*compte] ne compte ne mencion se pou non *PN7*.

29 *pour] a sui de *PN7*

30 *le] la *PN4*—*tint] tint la *PN7*—*honneur] amour et honnour *PN2*

30-31 *tres haultement, et succeda] haultement et grandement et tres honorablement selon son estat et après ledit marquis succeda son filz *PN7*.

31 *et bonne] *om. PN7*—*son filz comme son heritier] et puissance au gre du pais et fut son heritier et seigneur de la terre *PN7*—*heritier] vray heriter *PA*.

32-45 *Ceste femmelette] *om. PN1*

32 *recité] raconté *BB*, racontée *PN4, PA*—*de celle femme] et constance de ceste femme grizelidiz *PN7*.

33 *seulement] seulement pour ce *PA*—*femmes] autres femmes *PN7*—*qui sont aujourd'uy] de aujourdui *PN4*.

34 *que a] qui a *PN2, PN7, BB, PN4, PA*—*ensuivable] ensuyable *BB*, ensivitable *PA*.

35 *mais aussy] et ainsi *PN2*, mais ainsi *BB*, mais est pour ce que *PA*—*lisans] liseurs *PN2*—*oyans] voians *PN4*—*mais . . oyans] *om. PN7*—*a ensuir et] puissent *PA*.

35-36 *au mains] au moins *PN7, BB*, et avoir en memoire *PA*

36 *d'icelle] de celle *PN2*, et patience d'icelle *PN7*—*afin] ainssi *PN4*—*ce qu'elle] celle *PN4*—*souffrist] souffry *PN2, BB, PN4*, souffrir *PN7*

36-37 *ce qu'elle Dieu] tout ainsi comme elle souffri les adver-

sitez pacienment pour son mortel mary Nous vueillons aussi pacienment porter et souffrir les adversitez et tribulacions de ce *plus an illegible word plus* en rendant graces a dieu de tout ce qu'il nous envoie PA.

37 *rendent] rendent graces PN4.

38 *Jaque] Jacques PN7, Jaques BB, PN4, PA—*l'Apostre] om. PA—*nul] nul ne nulle PA—*appreuve] nous esprouve PA

39 *tres griefment] om. PN7, tres bien PN4, tres grandement PA—*qu'il ne] qu'il PN2—*congnoisse] congnoisse et saiche bien PN7, congnoisse bien PA.

40 *entencion] nostre entencion PA—*devant] avant PN2, PN7—*soyons] nous soyons PA—*pour] pour ce PN2, BB, PN4, PA, pouvre PN7.

41 *clers et evidens] chers PN4—*recongnoissions] nous congnoissons PA—*veons] voulons PN4.

41-42 *fragile humanité] fragillité humaine PN2, PN7, BB, PN4, PA.

42 *en especial] pour ce PA—*ce escript] descript PN4, cest escript PN7, il escript en especial PA

42-43 *se il est aucun qui] qu'ilz seuffrent endurent PA

43 *aucun] advenu PN7—*qui] que PN4.

43-45 *Jhesu . . femmelette] toutes tribulations pacienment a l'exemple de ceste pouvre femmellete qui souffrit et endura pour son mortel mary ce que vous avés oy C1 dessus PA

44 *pacienment] om PN7—*endura] souffry et endura PN2, PN7, BB, PN4.

45 *femmelette] femme PN2, famellelte grizelidis PN7

46 Explicit] Cy fine grisillidis PN2, Explicit la constance et pacience grizelidis PN7, Explicit de Grisillidis PN4, Explicit griseldis PN1, om BB, PA.

Appendix

Textual Notes on the Clerkes Tale, in the Light of the Readings in the Sources

WHERE the manuscripts of the *Clerkes Tale* offer variant readings, Chaucer's sources ought to be consulted to help determine the true Chaucerian text, for, when the manuscripts divide indecisively, the English reading which is closest to the originals should be adopted by the editor of Chaucer's tale—unless, as occasionally, there is evidence of author's revision. (When there is such evidence, closeness to the sources may indicate the early, unrevised reading.) The chief purpose of these few textual notes, therefore, is to help determine the text of the *Clerkes Tale* by presenting the evidence of the French and Latin sources at certain points where the manuscripts of the English poem offer variant readings. References to Manly are to his edition of 1928, references to Manly and Rickert are to their text of 1940.

31 *Petrac*. Manuscripts of the *Clerkes Tale* are divided between the two forms *Petrac* and *Petrark*, or variants of them, the better manuscripts giving the former (Robinson, p. 1008). Of the seven French manuscripts used for my text, two (PN2 PN3) give *Petrach*, one (PA) gives *Petrareth*, one (PN1) *Ponthea*, one (PN7) *Patraih* (*Patrach*²), and two do not have the passage containing the name. Of the Latin manuscripts, ten give *Petrarcha* (Rb Ra Cs CC2 Mgd Bod CC4 Har2 Pal Rc), four give *Petrarca* (Vat6 Mlb Ricc P1), one gives *Petrach* (Bay5), and nine contain no mention of the name. If Chaucer followed the French form, he wrote *Petrac*, if the Latin, *Petrark*. Since the former seems almost certain (see correspondences 34–37 on pages 141–42 above), *Petrac* is the form to be preferred.

210 *Grisildis*. This, and *Grisilde*, are Chaucer's forms for his heroine's name. *Griseldis* is the usual spelling in both the Latin and French sources, but Latin MSS. Har3 and Bod (both English, and the former belonging to family *a*, from which Chaucer's source manuscript is derived) give *Grisildis* and *Gryzildis* respectively. Also French MSS. PN4 and PN2 give *Grisilidis* and *Grisillidis*. Boccaccio's spelling is *Griselda*.

211 *bountee*. So Manly; Robinson, Skeat, and Manly and Rickert print *beautee*. The Latin source supports the reading *beautee* (*pulcitudine*), the French, on the other hand, supports the reading *bountee*

(*bonté*). Since Chaucer was following the French in this passage (see correspondences 57–58 on page 145 above), *bountee* is probably the correct reading.

385 *translated* Manly and Rickert comment: "The French has 'soudainement transformée,' and the Latin 'subito transformatam,' which are reflected in the 'transformed' of *d**. "Translated" seems to be Chaucer's final choice, 'transmuwed' and its variants are perhaps editorial changes." Throughout their notes on the *Clerkes Tale*, by "the French" Manly and Rickert mean the version of Philippe de Mézières, as I discover after a comparison of that text with their quotations, but De Mézières was not Chaucer's source. Chaucer's French source read, not *soudainement transformée*, but *soudainement transmuée et changié* (II. 81–82), which gives some slight support to *transmuwed* as a Chaucerian reading.

429 *humblenesse*. So Manly, and Manly and Rickert, Robinson and Skeat print *homlynesse*. The better manuscripts give *humblenesse* (Robinson, p. 1008), in support of his choice, Robinson cites the Latin *domestica*. But Latin MS. Har3, belonging to family *a*, from which Chaucer's source manuscript is derived, has the reading *modestia*, which gives slight support to the reading *humblenesse* of the better Chaucer manuscripts.

508 *thee*. So Manly, Robinson, Skeat, and Manly and Rickert print *ye*. A goodly number of manuscripts give *ye*, and El Hg give both forms, *thee* in the text, *ye* in the margin. Both Latin and French sources support *thee*: the Latin reads *ni si te*, the French, *que toy*.

552–53 *kisse blisse*. So Manly, Robinson, and Skeat. Some manuscripts, reversing the order, have *blisse kisse*, so do Manly and Rickert. In both the Latin and French sources the order is *kisse blisse*.

590 *Pavik*. So Manly, Robinson, Skeat, and Manly and Rickert print *Panik*. It is easy to see how the confusion arose in the manuscripts through the similarity of scribal *u* and *n*. *Panicus* is the reading of the Latin source; *Paniquo* (PN3 PA PN1 BB) and *Panico* (PN4 PN2) of the French (*Panisse* appears in PN7). Boccaccio's form is *Panago*. Undoubtedly Chaucer wrote *Panik*.

667 *your*. Only a few inferior manuscripts give *oure*; yet all manuscripts of the Latin source have *nostro*; and all the French, *nostre*. Perhaps, as Robinson suggests, Chaucer deliberately changed the reading of his originals.

867 *your*. So Manly and Robinson, Skeat, and Manly and Rickert print *my*. "MS. authority is about equally divided between *your* and *my*. It seems probable that Chaucer wrote *your*, which was changed to *my* by some of the scribes. The Latin supports the reading *your*" (Manly). The Latin, however, seems to support neither reading: it has simply *hanc vestem*. But the reading *ceste tienne robe* of the French source increases the probability that Chaucer wrote *your*.

915 *she*. So Manly, Robinson, Skeat, and Manly and Rickert print

he. "The MSS. that have *my* in 867f. have *he* here. But the reading *she* seems to be supported by the Latin" (Manly). The Latin, however, has only *Seminudam antiqua veste cohoperuit*, which Chaucer duly translates in the two preceding lines as *With hire olde coote . . . he covered hire* (913-14). Lines 915-17 are not to be found in Petrarch at all, but are taken from Chaucer's French source. The French seems rather to support the reading *he*.

916 *moore of age*. So Manly, Skeat, and Robinson; but Manly and Rickert read *she moore of age*, with the comment: "The revised archetype seems without doubt to have had 'she,' although 'she' clogs the line." In these three lines (915-17) Chaucer is following the French version (see correspondence 26 on pages 139-40 above), and the French version supports the reading *she moore of age*, for the French too notes the effect of time upon the person of Griseldis. Possibly the line is clogged through an error in the position of *was* in the archetype, if so, we should read *For rude the clooth, and she was moore of age*.

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